

In this booke are conteyned the comen-  
dations of matrimony / the maner & four-  
me of contractyng solempny synge and ly-  
uyng in the same. With declaracyon of all  
suche impedymentes as dothe let matry-  
mony to be made. And also certeyne other  
thynges whiche curates be bounden by  
lawe to declare oftentymes to theyr parys-  
he. Imprinted at the instaunce of mayster Wolpore  
Wierghelarchedenken of Welles.

al.  
parishens

Roberti Hare. 1551



mil lens  
p. l. l. l.

a and  
and

2. Honyng

to the

fundo

Opus magri Willm Haryngton  
legu doctoris de modo contrahendi



**Willelmus** Haringto legn doctz p dny  
ro. vergilio. archidiacono Wellen. S. p. d.

**Q**uasi supriori ano. polidore amantissime animi recreandi  
causa ees mecu ad ecclesia nra pochiale trinent.  
ego ibi diebus festis (vt scis) te audire: sepius de sacro matri  
monio rite obseruando populū docuit: cuius ad bene beateq  
vnuendū / curā gerimur. Et qā huiusmodi hoies q i colēd  
agris: isudoze vultū sui panē comedūt: vitā cōiugale (dū  
petatē licet) agūt. Ideo cepi diligētē (sicut nō ignoras)  
demonstrare: pūmo quātī faciedū atqz venerādū esset ma  
trimoniū: deinde qb9 dōtis / quā de ritu / illud cōtrahi de  
beret. Itē cui hominū generi nō liceret cōiugali copula  
viciē cōiūgi: q de cetera alia impedimēto foret: cur min9 be  
rū censeret matrimoniū: et postremo qb9 ligib9 / hois cō  
iugali sacramētū matrimoni seruire. & eo viuere de be  
ret. Que pia q̄bzeuissime potui: ex sacris canonib9 studi  
ole collegi. Tu autē postmodū q noueras ex officio col  
lectorie apfice: quod diu exrecuisti: quot i cōmodis hoies  
quotidie afficiantur: q nō legitime nupti sūt: cū tudicares  
oportere nō modo eos hoies / q in matrimonio viuūt: sed i  
pūmis sacerdotes q illos docere ex officio debēt: ista oīa  
recte scire: sepe numero me rogasti vt ea que de matrimo  
nio ex sacris canonib9 carptim collegisse: i anglicā liguā  
berterē. Atqz simile odē sermone repetere: aliqua eccle  
sie statuta: que (prout i puicilib9 cōstitutionib9 con  
tinet) sūt certis anni tēporib9 p sacerdotes ppto referre na  
quo tu in archidiaconatu tuo wellen. posses meo studio  
hoies ita iuuare: vt deinceps bel ipi p se legēdo: bel a sa  
cerdotib9 hoc cōpendiolū nēm de dōbo ad dōbū i ecclesiis re  
ferētib9: erudirent. quomodo circa sacru matrimoniu / &  
alia salutaria eccleie anglicane pcepta obī uāda se agere  
deberēt. Qua ppi tuo adducti rogatu. id libent fecim9.  
In qua te nō i gento sed labore vlti sum9. nā i hoc cōpendio  
lo nichil ex meo posui. sed ex sacris canonib9 atqz puicifi  
lib9 i vnu redegi: quod vt oib9 q id iueſtigāe voluerit: fa  
cillime cōstet: i marginib9 hui9 opusculi notauim9 loca.  
Vbi talia excerpsim9. Tu igit mī polidore hūc nēm labo  
rē habeto: quē postulasti: q abūde grām referres si hoc  
gen9 muuſculi tibi gratū extitit: cognouero vale.





**I**N THE Instruction and in fourmarcon  
of all suche as haue chosen or intendeth to chose  
the way of lyuynge in the laufull and approued  
state of oꝛde and holy sacrament of matrimony.

Are conteyned in this boke folowynge. iiii. thynges pꝛi-  
uypally / very expedient & behouable to be declared of rē-  
tymes by curates to the pꝛi parsonages / as the lawe do-  
the requyre. **A** for to auoide great hurtes and lea-  
perdyes. as well of mannes soule as losse of temporall  
goodes. whiche dothe growe dayly and very moche for  
lacke of knowlege of the same / as dothe by contynual  
experyence appere.

**T**he fyrste is what thynges done bye we and decla-  
re the sayde state and oꝛde of lyuynge in the we matrimo-  
ny to be a laufull and godly waye of lyuynge in this  
worlde (and a redy path to the lyte euerlastynge.)

**T**he seconde is howe and vnder what maner matrimo-  
ny oꝛ maryage is made substantielly and laufully  
betwixte man and woman with the solempnyte and cir-  
cumstaunce therof.

**T**he thyrde is. what maner of parsones maye not be  
marryed / and what impedymentes dothe lette matrimo-  
ny to be made. And yf it be made in dede. dothe make  
it to be of none effecte / and what impedymentes they  
ben whiche dothe lette matrimony to be made / but and yf  
it be made they do not breke oꝛ desolue it. **T**he. iiii. is  
the declaracyon of certayne rules whiche ought to be dy-  
lygentely kepte by them whiche wyll contynue the pꝛi ly-  
ues laufully in the sayd sacrament of matrimony.

And to pꝛi itent pꝛi all such thynges as ben cōteyned in this  
boke maye pꝛi better appere to be of trowth and sufficyent  
auctoryte in places conuenient in the margent of pꝛi sa-  
me boke are expessed remyllions to places of sufficyent  
auctoryte for every thyng / as the matter dothe requy-  
re / so that suche as dothe doubt of ony thyng here with  
in conteyned may shortly and with lytell laboure pꝛi-  
tely se and knowe pꝛi trowth. And in pꝛi latter ende of the  
same are reherced certayne thynges whiche curates be-

**A.** bt fca.  
ignozant  
a sacerdos  
tū de offi-  
tio archi-  
presbiteri  
& ca. ii. de  
offitio. ar-  
chi in pꝛi  
uitabz



bounden to the we to theyre parysshens in sondays and  
other holy dayes by the comaundement of the lawe.

**The comendacyon of matrimony.**

b Gen. iii  
ft. i. b. hoc  
nuc os ex  
offib<sup>9</sup> &c/  
c. bico de  
boto. lib.  
bi abb pa  
noz. & hos  
ti. i. c. si ex  
de fet. et  
malt  
c Gen. vii

b math. i.

e iohis ii.

f mat. xix

gad ephe  
v. sac ra-  
mentu hoc  
magnu e

had ephe.  
v. vici di-  
ligit br-  
ores vial  
sicuterit.

**M**any thynges ben fonden as well in the olde lawe  
as in the newe. whiche dothe gretely comende þ  
state & ordre of matrimony. fyrst in þ olde lawe it is co-  
mended of the dygnyte of þ maker therof whiche was  
almighty god b him self. The place where it was ma-  
de whiche was paradyce. The tyme of þ makynge ther-  
of whiche was the tyme of innocensie a fore there were  
ony synne / the antyquite of it / for it was afore all other  
ordres. The contynuaunce of it / for it hath ben contynu-  
ed frome þ begynnynge of the worlde in euery lawe / in  
euery maner of people / in euery Cyte and in euery tyme  
The preseruacyon of it / for almighty god dyde preserue  
that ordre alone c. in the flode of Noe / in Noe and his  
wyfe / his thre sones and theyr wyues. Also in to that  
ordre dyde entre that moost blessed byrgyn D. mary  
the mother of our sauoure Jelu cryste. And our sayd  
sauoure wolde not be bozne of her before she had entred  
that ordre. In the newe lawe it is comended and con-  
firmed by oure sauoure cryste. fyrste by his presence  
in that. þ he was presente at a weddyng e a there he  
shewed a grette myracle in chaungynge water in to wy-  
ne. The seconde by his sentence saynge that those wha  
me god ioyned in maryage may not be separate by the  
power f of man. Also in that þ it is ordeyned to be one  
of the. vii sacramentes of holy chyrche and dothe tygny-  
fy and betoken the mooste holy thynges of ony othre  
sacramentes. for it betokeneth fyrste the vnyte whi-  
che is byt wypte god and the nature of man. for lyke as  
man and woman are vnyte togyther by the sacramente  
of matrimony inseparably neuer to be departed. Euen so  
was the sonne of god vnyte to the nature of man in the  
wombe of the moost blessed byrgyn Mary in seperably  
whiche is signified g in this sacramet of matrimony  
Secondely it betokeneth the vnyon of Cryste to his  
chyrche h catholycall. Thydely it betokeneth þ vny-



an of chryste to mannes soule. Also matrimony is com-  
mended by reason of the good fruite whiche cometh  
therof. For of the fruite of matrimony hath comen and  
shall come / all holy patryarkes prophetes / appostelles  
martyrs / confessours / and vyrgyns / and all the electe  
people of god whiche hath ben and shall be frome the  
begynnyng of the worlde vnto the laste ende / of the  
whiche the ruyne of aungelles shall be compleished in  
heuen. Also the fruite of matrimony is to exclude synne.  
For the acte whiche oute of matrimony is deedly synne.  
In matrimony is no synne. But in certayne cases in  
whiche somtyme it may be venyall synne and somtyme  
deedly synne as here after is more largely declared.

**H**ow matrimony is made with the circumstance  
and solempnyte as appertayneth thereto.

**A**s touchyng the seconde partye it is to be kno-  
wen that man and woman dothe entre this ho-  
ly orde and sacramente of matrimony by expresse and  
free consente of bothe partyes / that is to say: when  
bothe the man and the woman dothe consente bothe in  
one tyme. I. to be husbonde and wyfe / and that consente  
doe theye epyther to other by expresse wordes in of the  
tyme presente / as by these wordes or other lyke / I take  
the to my wyfe / or I frome this tyme o. forwarde  
will haue the to my wyfe. And yf the woman also in con-  
tynentely expresse the same or other lyke wordes. then  
there is contracte matrimony byt wyrt them. And yf  
other the man or woman or bothe maye not speke than  
it is ynough p. for to shewe the y. consens by euident  
tokens and sygnes but in these whiche may speke. wo-  
des be requyred. q. expresse playnely theyr con-  
sente / or elles the chyche dothe not approue the matrim-  
ony. But and they vse wordes of the tyme to come  
As yf the man saye thus / I shall take the to my wyfe.  
And the woman saye / I shall take the to my husbonde  
or other lyke wordes of tyme to come / then it is noo  
matrimony. s. But promyse to make matrimony /

Alit.

tus eccle.  
lia 3c.

i. osee ii. c.  
sponsabo.  
te micht i.  
fide.

2. bt n. ch.  
ac tue fra  
ternitate  
ex. de spo.  
s. mati.  
cabb. in c.  
dilect? ex.  
de. spon.  
s. mati.  
in dicto. c.  
tue frater  
nitati bbt  
supra.  
ne si li pri  
ex. de spo.  
o. l. c. expte  
ex. de spo.  
s. mat.  
p. c. cu apd  
ex. de spo.  
s. mati.  
q. i. dicto c.  
tue frater  
nitati ex.  
de spon.



e. c. fi. ex  
de spon. &  
mat. & ca.  
si int inf  
co. ff.  
h. c. fi. de p  
curat. li.  
vi.  
t. dñic⁹ de  
scō ge. i. c.  
fi. de pcur  
ratoribus.  
li. vi.  
h. ter. in  
dicto. c. fi.  
de pcur  
rat. li. vi.

x. dicto. c.  
fi.  
y. ad ephē  
b. dñ. Fra  
debent ut  
ridigē  
vires su  
as ut cor  
pora sua.

3. bt. ge. fi.  
i. dñ. c. reli  
te & mult  
placant  
& c. xxi. li.

And this consente whiche maketh matrymony maye  
be expresse and make matrymony/ not all onely by the  
man and woman beyng bothe presente togyder/ but  
also by theyr proctours s. haupnge speycall commaunde  
ment thereto y one or bothe beyng absent/ & by wytyng  
s. so that the persone to whome the letters be sent do ex  
presse theyr consent/ other to the bynges of the letters or  
to the sender of the same / yf so be that y sender of the let  
ters do not chaunge theyr mynde afore y the pson to who  
me they be sent do expresse theyr consent. But and yf the  
sayde proctours power be reuoked before that he haue  
made a contracte with the partye whiche he is sente to.  
Then the contracte y he maketh afterwarde is nat ba  
leable y though he had no knowlege of the reuocation  
And suche a proctoure may not lubityrate any other in  
his place in y behalfe/ but yf he haue a spacyall commañ  
dement & thereto. This consente whiche maketh matry  
mony ought to be in bothe theyr soules by true loue so y  
eether shulde consent y to loue ocher aboue all y creaturs  
of the world. It shulde also be in theyr bodies by true  
oueruaunce and keepinge theyr feyth & promysse eether  
to ocher / so that eether consente to kepe theyr bodies to  
other cleane and pure from all other creatures. It shulde  
also be in theyr temporall gooddes by a due comunyon  
so that ey. her of them shulde consent that suche gooddes as  
they haue or shall haue/ shall be comune byt wyte them.  
¶ Moreover this consente whiche doth make matrymo  
ny ought to be grounded of a good cause and intent/ y is  
to saye/ thate y wyl entre in to this holy ordie and sacra  
ment to the pleasure of god and welfare of theyr soules  
muste doo thypncypally for one of thre causes/ that is to  
saye/ ocher to the entente for to byngge forth chyldren to  
be noryshed in the lawes & seruys of god and that is y  
moost pyncypall cause/ for for y cause was matrymony  
made 3 fyrst in paradys in the tyme of innocencye/ &  
els secundarly for remedy agensit synne/ as suche as ben  
inclyned naturally to the synne of y fleshe and wyl not  
endeuer them selfe to lyue chastly may a make matry-



mony for that cause to auoyde the synne of fornicacyon  
 for as ofte as a man and woman do fleschly medle to  
 gyder out of matrimony/so ofte they synne deedly/ & for  
 a remedy agens that synne matrimony was ordeyned  
 secundarily without paradys in the tyme of the lawe of  
 naturall & so hath continued vnder all lawes. Wherby  
 they maye for solace and helpe whiche eyther may haue of  
 her without the acte of fleschly medlynge. And this  
 is also a lafull intent & cause to make matrimony  
 & for this cause and intent was þe matrimony betwixt  
 Joseph and our most blessed lady & these whiche ma-  
 keth matrimony for one of these thre causes pryncipal-  
 ly maketh a gracious marriage/that withstanding that  
 secundarily there be other causes whiche mouen rather  
 to take one pson than another/as ryches/beaute/refour-  
 mynge of peace or suche other/as and a man be dyspoled  
 for to marry pryncipally for to haue chyldren or to aduoy-  
 de fornicacyon/or for to haue consolacyon and helpe/ he  
 may secundarily desyre and wyll rather to marry the ry-  
 che than the poore/rather þe fayre than þe foule/rather the  
 yonger than the olde/rather in noble blode than in lowe  
 blode & suche other. But suche as dothe not marry pryn-  
 cipally for one of the thre causes afore sayde but rather  
 pryncipally for ryches beaute or frendes or suche other do  
 not marry godly nor graciously/but they synne deedly/  
 and the lawe hath grete power of them whiche ben  
 so marryed/not withstandinge suche marriage dothe hol-  
 lye. But the whiche so done marry comenly dothe not  
 pper well/as dayly experyence dothe shewe/ and but  
 selden cometh good frutes of suche matrimony. Where-  
 ouer this consent which doth make matrimony ought  
 to be expessed & shewed in open and in honest places &  
 afore & in the psence of honest & lafull wytnesses called  
 specially therfore. ii. f. at þe least/ for & it be other wyse  
 þe is to say/ yf þe man & woman or theyr procoures do ma-  
 ke matrimony secretly by them selfe without any reco-  
 de or but with one wytnesse þe is called matrimony cla-  
 nestinat & whiche for many causes is forboden & by

q. ii. c. pu-  
 dor  
 a. apost. i.  
 ad cor. ii.  
 vbi. dicit  
 ppter forni-  
 cationem ha-  
 beat unus  
 q. ii. c. pro-  
 te. & etiam  
 vbi. meli-  
 est nuber  
 q. vbi  
 b. x. v. q.  
 ii. c. beata  
 maria.  
 c. dicto. c.  
 beata  
 d. Thobie  
 vi. of q. i.  
 ta iugia  
 sulcipi. vi  
 deū a mē-  
 te ex c. lu-  
 det & suet  
 biditū va-  
 cent super  
 hos demo-  
 nes habet  
 potestas:  
 sc. x. c. ii.  
 q. ii. c. so-  
 let. e. v. i.  
 unico de  
 spō & ma-  
 rri. p. u. i.  
 f. vbi dic-  
 to. c. vico



fi. et ibi  
glo.  
g. c. ii. r.  
de clauis  
despon.  
h. c. h. u. m.  
na declar.  
de. in p. u.  
c. unico.  
de spon. q.  
p. u. i. f.  
i. d. i. c. a.  
humana.  
l. x. l. d. c.  
multi.  
c. a. l. i. r. r.  
q. v. a. b. b.  
c. c. o. s. u. l. t. a.  
r. l. o. t. e. r. d. e.  
spon. s. a. m.  
glo. i. c. a. f. i.  
de cl. a. d. e. s.  
p. o. i. v. a. s. t. a.  
r. u. t. i. s.  
u. r. i. d. e.  
spon. i. n. p.  
u. i. n. c. i. a. l. i.  
o. b. i. t. g. l. o.  
i. c. v. i. c. o. d.  
spon. p. u. i. f. i.  
p. o. o. a. s. e.  
d. i. s. t. a. t. i. b.  
p. a. b. b. i. c.  
c. u. i. h. i. b. i. t. i.  
e. x. d. e. c. l. a.  
a. i. b. i. p. p. o.  
v. c. o. l. e. r.  
glo. i. n. e. t.

the lawe. And they whiche done make suche matrimo-  
ny are i. accused in þe dede doynge / not withstanding  
that matrimony is valeable and holdeth afore god in to  
so muche that if the one of the same forsake the other / and  
take other. they lyue in a dampnable aduowtry / And  
this matrimony ought to be made in clene lyfe / that is  
to saye both ought to be withoute synne. For it is a sa-  
crament whiche may not be receyued in dedly synne  
¶ And whan matrimony is thus lawfully made / yet  
the man maye not possesse the woman as his wyfe / nor  
the woman the man as her husbonde / nor inhabyte / nor  
fleschely meddle togyther as man and wyfe / afore suche  
tyme as that matrimony be approued and solempnyed  
by oure mocher holy chyrche / and yf they do in dede  
they synne deedly. m. And to that solempnyte are  
many thynges requyred by the lawe. Firste is that the  
banes must be asked. iii. sondays n. oz other festyual  
dayes suche as be commaunded to be kepte holy by oure  
mocher holy chyrche / and at suche tyme as the people  
ben accustomed to be moost in the chyrche / and whither  
these. iii. dayes be one dystaunce frome an other / as by  
one daye oz moche wythe every one of them / oz at eve-  
ry one of them do immediately folow ether / as in chryst-  
masse weke / Ester weke oz suche other tyme / the banes  
may be lawfully asked so that they ben but ones as-  
ked of one daye. And yf both the parties do dwell in one  
paryshe and also suche as ben moost nyghe of both the pa-  
ryshe / then it is suffycent that the banes ben asked  
in that paryshe alone / but and yf in that paryshe doo  
not dwell the fathers oz mothers oz some other nyghe  
of theyr blode / then the lawe p. wyl that the banes  
shall be asked in the places where they were bothe bo-  
ne oz where the mooste nyghest of theyr kynne done  
dwell. And yf the man dwell in one paryshe and the wo-  
man in another / then the banes muste also be asked in  
bothe theyr parishes. And yf one of the parsones whi-  
che shulde be married be a straunger / they oughte to  
brynge wytyng frome the ordynary q. oz curate whe-



te they came from to certespe that there is none impe-  
 dimente knowen there. And in the hanes assygnge or de-  
 clarynge / the curate oughte for to ymate and assygne  
 a certayne daye. r. with in whiche all suche as can or  
 wyll shewe any impedymente may come and proue and  
 lege the same / ouer to the ordynarpe or to the curate that  
 sholde marry them. And in case the curate assygne noo  
 daye then all suche as can or wyll shewe any impedym-  
 ente oughte to come as shortly as they can s. for to  
 shewe the same. And every man and woman whiche  
 dothe knowe any impedymente or haue any lykely con-  
 jecture of any impedymente are bounde t. for to come  
 and at the lest denounce and shewe the same to the cu-  
 rate. And yf any man be whiche dothe shewe any cause  
 of impedymente malpiciously whiche they knowe well  
 that is not trouth / to the entent to lette true matrimo-  
 ny. Suche ought to be punished v. by the dyscrecyon  
 of the ordynarpe. The curate also him selfe is bounden  
 for to make dyligente serche. r. and inquisycyon for to  
 knowe yf any impedymment be or any lykelyhode of impe-  
 dymente to let the matrimony. And in case that there  
 do appere any accuser or any that dothe shewe any cause  
 of lawfull impedymente / or yf the curate haue any ly-  
 kelyhode or conjecture of any impedymente than the cu-  
 rate oughte for to comaunde the parties that they shall  
 not marry y. afore suche tyme as p. cause or causes be  
 tryed by the ordynarpe and sugged what shall be done  
 in that behalfe / & the curates duty is to certespe 3. to the  
 ordynarpe therof. And the custome is whiche is to be ob-  
 served. & in these matters / that the curate shall mo-  
 nyse the parties that sholde be married and also suche  
 as obiecte agaynst the marriage for to appere before  
 the ordynarpe at a certayne day therfore to haue the  
 cause of impedymente examyned. And in case the cura-  
 te haue the accuser or the denoucyer suspecte / that he do  
 the that of malpce. In case he haue no probable contec-  
 ture other wyse of some impedymente / he maye then  
 requyre of the accuser an othe or surete that he shall

co. ti. l. p-  
 usc. i. d. so  
 lenem.  
 q abb. in  
 dicto c. cu  
 libitio. &  
 glo. i. c. bi  
 co. de dis-  
 po. impu.  
 d. b. gen-  
 te i. puic.  
 ec. cu libi-  
 tio ex. de  
 claud. & i  
 bi ppo. in  
 bi. col.

t ctua ex  
 cog. spl. c.  
 cu i tua de  
 spo. glo. i.  
 c. cu libiti-  
 o d. bolu-  
 erit ex. de  
 claud. des.  
 v. dicto. c.  
 cu i libitio  
 i fi. & i bi p-  
 po.  
 dicto c.  
 cu libitio.  
 y dicto c.  
 cu libitio.  
 3 pposit?  
 i dict. c. cu  
 libi. bi col



Al. text i. c. l  
ex de spō.  
et hosti in  
dicto c. cū  
libitio dō  
cōpetent  
b. pposit  
i dicto ca.  
cū ihibit.  
in fi.  
c. be in c.  
nō oportet  
Ex ill. q.  
ill. ca. ca-  
pellanus.  
ex de feri  
et ibi abb.  
et alii glo  
c. l. d. nu  
bētiū solē  
nū de de  
cimis et  
c. l. de cla  
mde. in dō  
solēpnisa  
tionem.  
et abb. in  
dicto ca.  
pellanus  
ex de feri  
is in fi. et  
ibi hosti / et  
hoc tuti  
et tenerq  
uis. glo.  
sit cōtra i  
dicti capī  
tulis. l. de

toth in a certayne cōuenient tyme assigned by the lay  
or curate psecute his occasatyon / et p̄ he refuse to do  
do than it is to be presupposed that he dyde it of ma  
lyce / et therefore in that case the curate maye pcede to  
solempnisation.

¶ More ouer it is to vnderstande that he layde solēpn  
sation of matrimony which is required to be made in  
the face of the chyrche may not be made euery tyme c.  
of the yere / for it is forbode by the lawe to be made ony  
tyme frome the fyrste sonday of aduente to the occaſe  
of the epyphanye inclusiue / et frome the fyrste day of the  
cogacyon dayes vnto crysten sonday inclusiue. But  
in these tymes afore rehersed maye be made e. spoula  
ges that is to saye handfastynge or trowth pleghtynge  
and also in al other tymes of the yere. It is also to be v  
derstande that matrimony must be solempnyed in the  
same parryshe chyrche where as the pryes whiche shold  
be maryed doth dwell et in none o. other places without  
they haue specyall lycence of p̄ ordynarpe to be maryed  
other places / whiche lycence ought to be proued q. luf  
foryenaly other by wyrtynge or wytnesse laufull / or els  
the p̄rest by whome they desyre to be maryed oughte  
not to marry them et when the man dwelleth in one  
parryshe and the woman in an other then the custome is  
that they shalbe maryed in the chyrche where the woman  
dwelleth. And in that case the curate of p̄ chyrche ought  
not to marry them afore that he be certefyed in wyrtyn  
ge by the curate of p̄ manes parryshe that the banes ha  
ue ben there laufully asked and p̄ none impedymente ba  
ppere / et that also he haue lycence. of p̄ same curate for  
his parte to marry them.

¶ And this solempnyfacyon oughte to be made in the  
face of the chyrche in the clere daye after the soune be ry  
sen and with honoure and reuerence  
And in case there be ony maryage made the ordre aboue  
rehersed not obserued and kepte that is to saye / p̄ con  
tracte of matrimony be made with out ii. wytnesses or  
solempnyfate the banes not laufully asked / or and they



ben maryed in other places than in the p[ar]son's par[is]he  
chyrche without lycence of the p[ar]son or d[ec]retary & curate or  
of the one of them / as well the parties whiche ben so con-  
tracted or maryed as the p[re]est whiche dothe mary them  
& all suche as ben p[re]sent at suche maryage haue ge know-  
lege of the p[re]misses ben accursed / I & ouer p[er] the p[re]s-  
tes whiche the y ben secular or regular ben suspended  
from the execucion of the y[er] ordres in a p[ro]fite of the y[er]  
benefice / n & yet ouer p[er] the y[er] ordynary maye other  
wyle punyssh the them after his owne dyscrecyō & wysdo-  
me / & the chyldren whiche ben gotten of the parsones so  
maryed ben bastardes o yf so be that there be founden  
ony impedymēt afterwarde: wherby the father and mo-  
der be or maye be deuorced lawfully thowhe nother the  
sayde father nor mother hadde knowlege of suche im-  
pedymēt afoze. notwithstandinge p[er] in that case yf the  
matrymony had ben duely solempnylate after the four-  
me aboue reherced the chyldren had ben legittymate p[er]  
bothe to take holy ordres & also to take successyon in the  
faders goodes. all though the father and mother where  
therfore afterwarde lawfully deuorced.

¶ And thowhe all the solempnyte aboue reherced be ob-  
serued & kept. yet yf p[er] it p[ro]ties maried do know ony ipe-  
dimēt lawfull hit wyrt them selfe. or & they haue only  
lykly p[re]sumpcon of impedimēt & p[er] not withstanding done  
mary they ben accursed q & if the one know impedimēt  
and not the other than that parson whiche dothe know  
is accursed. & not the other whiche dothe & not know  
and p[re]est whiche in p[er] case dothe mary the knowynge  
suche impedymēte is also accursed s and ought to be  
suspended from execucyō of his ordres and p[ro]fite of his  
benefice by the space of. iii. yeres. i.

¶ When p[er] matrymony is this lawfully made & solemp-  
nyte after the maner & fourme ordynate by our moder  
holy chyrche as is reherced and wyrtten in the boke cal-  
led the manuell / then the one hath the full possessyon of the  
other and eyther ought to be obedyent v to other in the  
secret duety of matrymony. neuer lesse it is so. exyled but

clā desti.  
nist g[ra]ue-  
tudo alif  
se heat  
e vt i die.  
toc. capel.  
lan⁹.  
fc. i. i. f. de-  
clā. dest.  
des spō. i.  
puffi.  
g glo. in  
dicto c. i.  
d. specia  
li licētia.  
h glo. b.  
bi sup p[ri]  
mo.  
i glo. c. ff.  
d. suos d.  
clā des. d.  
puinc.  
l. text. &  
glo. i. c. b.  
nico de  
spō. p[ri].  
l. c. ii. de.  
clā dest. i.  
puinc.  
m c. cū. ii.  
bitto. la-  
ne ex. de  
clā. dest.  
& c. i. eot  
i. puinc.  
n p[ro]p. i.  
dicto c. cū.  
ibitro &



glo. i. dic.  
to c. i. i. d.  
offi.

o bt i dic.  
c. cu i ibi.  
p c. i. & c.  
ex tenore  
ex. q. fulli  
lnt lnt.

c. ii de  
clā desti.  
i puinc.  
2 glo dic  
to. c. ii. d.  
scientes  
dicto c.  
ii. d. sacer  
dotes.

not comādded bi þ law þ thei shold abyeyne þ fyrst. iii.  
dayes. x & nyghtes from flesshely medelynge togpythen  
& gyue them selfe in þ space to prayer. And yf they wyll  
not do so. iii. dayes o; it. at þ lest; it is good that they ab-  
steyne one day & nyght in þ reuerence of the sacramente  
y But as I sayd afore; þ is good counsel & no comāde-  
ment; & therfore yf they do not so thei syne not. but & thei  
so do thei shal haue gret merite with good fortune & gra-  
cious scuyte & the better p;pere in all the y; werkes. 3  
It is also to be knowne though the all matrymony be ma-  
de neuer so substācyally surely and solemly byt wene  
man and woman. yet in one case onely it may be dysso-  
lued so that the of them maye be maryed to another per-  
sone the other yet beyng alque. as and afore they wo  
medle flesshely togpyder the one of theym maye entre ony  
relyggon approued withoute lycence o; consente of the  
other / and after that he o; she be professed in the same re-  
lyggon the other may mary / when and where them plea-  
se / not withstandinge the fyrst contract. But after they  
haue medled flesshely togpyder they maye neuer departe  
b as long as they lyue to be maryed agayne to other  
though all they bothe wolde consent thereto. But the hus-  
bonde may by consent of his wyfe / and þ wyfe by consēt  
of her husbonde entre in to ony approued relyggon. c. so  
þ he entre in to one and she in to another. and be p;fessed  
in þ same / and so lyue chaste all they; lyues. o; elles y one  
of them maye entre relyggon by consent of y other / so þ  
the other whiche doth not entre do p;romes to lyue chaste  
and in þ case is requyred auctorite and consent of they;  
ordynarpe.

More ouer it is to be forbode þ seconde weddyng; shall  
be blessed / o whether it be the seconde weddyng of  
bothe o; all onely of the one. And that is to be vnderston-  
de of the sacramentalle blessinge whiche is afore the gy-  
uyng of the par. All other thre blessinges maye be gy-  
uen in euery matryage. & yf þ p;rest do i dede gyue þ sayd  
blessyng sacramentalle in ony seconde matryage. he is  
suspended e from the execucion of his ordres and p;ro



fyte of his benefyce/and the absolucyon and dyspensacyō  
therof pretendeth all onely to the pope.

**¶** The impedymentes of matrimony.

**¶** For the thyrde parte it is to be knowen y there be. xiii  
impedymentes / whiche dothe not alonely let matrimo-  
ny to be made. But also they make / that & it be made in  
dede it is of no strength or effecte. The fyrst impedymēt  
is errour of y person & as a man desyre and colēt to  
make matrimony wylth one woman / & by erroure dothe  
make it wylth another byleuyng y it is y same woman  
whiche he entendeth to mary / as maye be whan a man  
colēreth & desyret to mary a woman whiche he knowith  
not by syght / by reason of luche good reporte as he he-  
reth of her and another woman is broughte in stede of  
her wylth whome he dothe make matrimony / trustyng  
y she is the same whiche he desyret to mary / where she  
is not in dede. In this case that is no matrimony in lo-  
moche as that whā the trowth cometh to his knowlege  
he may leue her and take another. But and after that he  
knoweth he do consent to kepe her styll as his wyfe and  
y do she we other by expresse wordes or dedes as after  
warde he do lye wylth her or kepe her as his wyfe. Than  
the matrimony is good by reason of that newe consente  
and all this is to be also vnderstonde of the womans  
partye that & she erre in y plou of y man as is aboue re-  
herled the matrimony dothe not holde. But erroure in  
the fortune or condycyon of the persone dothe not let ma-  
trimony / as and y man trust that the woman whiche he  
doth mary be ryche where she is but poore / or that she is  
hole where she is leke / or that she is make / where she is  
a lye we or luche other luche errours not withstādyng  
that matrimony is good & and the same is to be vnder-  
stande of the womans partye.

**¶** The seconde impedymente is erroure in condycyon of  
the persone as and a free man do mary aboude woman  
trustyng that she is free / or a free woman a bonde man  
trustyng that he is free / that maryage is of none effec-  
te. In la moche that the pacion whiche dothe erre / maye

t. c. l. x. c.  
de clau.  
des. lane.  
v. aposto  
l. ad cor.  
vii.

x. thobie  
vi. d. c. u.  
q. i. gress.  
fuer. ad  
virgines  
tuā. t. c. l.  
dies. c. o. l.  
nens. & c.  
p. x. l. i. d. i.  
c. spōsus.  
3. bt patz  
thobe vi  
a. c. d. c. u.  
c. er. publi  
coert. de  
guert. c. o.  
iug.

b. l. u. x. b. i.  
d. o. i. s. q.  
d. i. m. i. l. e. r. i. s.  
b. r. a. d. u.  
a. l. i. a. m. e.  
c. h. a. t. & c.  
c. b. t. i. n. c.  
d. u. d. u. e. r. i.  
d. e. g. u. e. r. t.  
g. i. u. g. a. e. t.  
a. b. b. i. n. c.  
i. e. o. t. t.  
d. c. i. e. r. t.  
d. s. e. c. u. d. o. i. s.  
n. u. p. t. i. i. s.



e dicto. c.  
l. vbi su-  
pra.  
t. c. eulo-  
cu. c. tui.  
ext. d. p. d.  
l. i. p. erro-  
re. ff. de  
m. o. m.  
In. xxix.  
q. i. quod  
autem.  
g. xxix. q.  
l. c. i.  
h. xxix. q.  
ii. c. ii. q. s.  
intenuus  
i. Inne.  
in. c. p. p.  
sunt extra  
conjugio.  
seruoz et  
ibi. h. o. i.  
k. c. i. ext.  
de iungit  
seruoz.  
l. c. vnicof  
d. noto. l.  
vi.  
in. c. non  
d. extra d.  
glanguit  
et affi.  
n. vt i. d.  
cto. c. non  
d. ac. vlt.  
ext. de co-  
lan. & affi.

forlake h that bonde pson / & take an other. Butt and  
after p the one dothe partitely know p condicion & state  
of the other / & they bothe be content to cōtinue styll in  
matrimony than the matrimony is good / yf p they shew  
the same oðer in wordes or dedes / as & after thei know  
lege that one doth fleschly know p other or they do abide  
togpyder as man and wyfe. The pmisses are to be vnder-  
stande when suche errour inducith to the worse condi-  
cion as in the case aboue reuerled but & it inouce to other  
a better or a lyke condycyon then suche erroure dothe  
not let i matrimony / as and a bonde man dothe marry  
a free woman truit yng that she is bonde / or a bonde wo-  
man truit yng that she be fre in this case this erroure  
dothe not let matrimony / and it is to be knowe p bonde  
men and bonde women may make matrimony / though  
all theis lordes do not consent thereto k But theyr lordes  
shall not therby lese any of his ryght in them

¶ The thyrde impedimēt is solēpne bowe or promes of  
chaitice. whyche is when man and woman hath pfeissid  
ony approued relygyone other openly or secretly ex-  
pely or by signes or tokens / than after such profes-  
sion made they may make no matrimony i And yf  
they do make in dede it is of none effecte.

¶ The iiii. impediment is cognacione that is to say co-  
senty. whyche is two maner of weys / p one is carnall /  
and y other spūal Carnal cosynty is betwyxe all such  
as is comyn of one blode. whyche may not be marryed /  
togpyder / if they be of one blode in or withyn the. iiii. de-  
gre m and if they marry in dede that mariage doth not  
holde. But and those whiche wolde be marryed togpyder  
be both in the. v. or ony fozther degre or that one of them  
alone in the. v. they maye be marryed togpyder lausfully  
n though all the other of them be in the. iiii. thirde or se-  
conde degre of the other side. In the line colateral as  
in the examples and figures hereafter folowyn g.

¶ In the fyrst degre are brothers and sisters as thus  
petyr and Marton hath. ii. childerne a sone callyd thom-  
mas and a doughter callyd katheryn whiche Thomas



and katheryne ben in the fyrst degre of consanguinite or of  
 blood and may nott be married togider. Thomas hath a  
 daughter named Jane / katheryne hath a sone callyd  
 Robert whiche ben in y<sup>e</sup> secunde degre & may not be ma-  
 ried togyder / Jane hath a sone called wyllm / Robertte  
 hath a daughter called Margarete whiche ben in the  
 thyrde degre / and may not be married togyder. wyllm  
 hath a daughter called ales / Margarete hath a sone  
 named Roger whiche ben in the. iiii. degre & maye not  
 be married togyder. Ales hath a sone named Rycharde  
 Roger hath a daughter named Agnes whiche ben in the  
 v. degre and may be married lawfully togyder. Also the  
 same Rycharde may mary y<sup>e</sup> above wyrtten Roger syster  
 or the a boue wyrtten margarete or the above Robertte sy-  
 ster / also y<sup>e</sup> syster of y<sup>e</sup> sayd Rycharde may be married to y<sup>e</sup>  
 sayd Roger or to the brother of margarete or to y<sup>e</sup> above  
 wyrtten Robertte / & so lyke wyse of y<sup>e</sup> other syde / the sayd  
 Agnes may be married to y<sup>e</sup> brother of Alyce or to wyllm  
 or to the broder of Jane / & so may her brother also mary  
 Ales or wyllm syster or Jane bycause they ben in the ly-  
 ne colaterall as dothe appere in the fygure here after fo-  
 lowynge. But in the lyne dyrectly ascendynge & dyscen-  
 dyng maye none o. be married though they be neuer  
 so many degrees a sonder as & the sayd Thomas wold  
 mary the daughter of John / or katheryne y<sup>e</sup> sone of Isa-  
 bel named in y<sup>e</sup> fygure hereafter / it may not be / not with-  
 stondynge y<sup>e</sup> they ben dystant in the. viii. degre / & y<sup>e</sup> is  
 bycause they ben in the lyne dyrectly ascendynge and de-  
 scendynge in the whiche lyne may neuer be marriage /  
 all though they ben neuer so ferre a sonder. In to so me-  
 che that and Adam were alque he myght haue no wyfe  
 in this worlde / for all men and women in the worlde be  
 lynally and dyrectly descendynge from hym.

o. bt p lo  
 an. in ar-  
 boze con-  
 sang. 16  
 bt.

**Here after foloweth the fygure of the de-  
 grees in consanguynite.**



The lyne colateral.

Peeter & Marston  
fader & moder

Tomas theys sone Katherine & apz doughter.

Jane his doughter Robert her sone

Walter her sone

Margaret his doughter.

Wille his doughter

Robert her sone

Richard her sone

Agnes his doughter

Henry his doughter

Thomas her sone

John her sone

Mabel his doughter.

The figure of degrees in sanguinite.

After p. iii. degree is none the dmet.



**O**f this. iiii. impedymment of consanguynyte dothe come  
the fyfth impe dyment whiche is called affynyte which  
also dothe let matrimony to be made and dothe make it  
to be of none effecte this affynyte dothe come and grow  
of þ flesshely medlynge togyder of man & woman. whe  
ther it be in lausful matrimony or out þ of matrimony  
for after þ man & womā hath eyther knowē other flesshly  
all those whiche ben colyns in blode to þ woman be ther  
by toyued in affynyte to the man whiche dyde flesshely  
knowe her and in what degree they be to her in consan  
guynyte in the same degree they ben to hym in affynyte  
And euen lyke wyse it is of þ womans þre for all suche  
as ben colyns to þ man in blode / ben also toyued to that  
woman in affynyte in to so moche that and ipe were his  
wyfe & dyd or not his wyfe and dyd or lyue / he may mary  
none of her blode whiche ben to her in or within þ. iiii.  
degree / and lyke wyse it is of the other lyde / the woman  
may not be maryed to any of the mannes blode for with  
in the. iiii. degre. And yf they mary in dede in any suche  
degre the maryage doth not holde / and it is to be under  
standed that in all suche degrees as þ whiche ben of one  
blode: maye mary or not mary as is by example afore  
sheweth in the same degrees maye mary or not mary /  
suche as ben in affynyte / and it is to be understood þ  
in one persone may be bothe the impedymmentes of consā  
guynyte & affynyte as whan a man hath flesshely know  
lege of a woman of his kynne & blode / than all that ben  
of bothe there kynne in blode ben to other of them in affi  
nyte q after the rule aboue reherfed. And this im  
pedymment of affynyte is all onely bytwyte the man  
all suche ben of the womans blode / and woman and  
all suche as ben of the mannes blode / and so there is  
no impedymment of affynyte bytweene these whiche ben  
of the mannes blode. And those whiche be of the wo  
mans blode. In to so moche that and the father do ma  
ry the mother his sone maye mary her doughter / sythen  
or any of her blode.

**I**t is also to be understood that this impedymment

p de lito.  
ipediā  
to bloe.  
late. is  
an. in ac  
boze affe  
nitar. it.  
bl. c. illi  
creationē  
ext de co  
q co gno.  
consang.  
bro. lue.  
& c. penu.  
c. ii.

q be per.  
to. au.  
bbi sup.



Ep̃po. f. c.  
bich̃er.  
de cō san.  
& affi. xl.  
col. & de  
elb<sup>9</sup> sup̃  
dictis bl.  
to. an. i re  
gula or  
horis affi  
in bl.

of affynyte is onely in the fyrste kynde of affynyte / & not  
in the .ii. iii. or other forther. The fyrste kynde is as is  
aboue reherced byt wene þ man / and these whiche be of  
the womans blode / the woman and those of the manes  
blode. The seconde kynde is whan that a person is loy  
ned by flesshely knowlege to one þ is in affynyte in the  
fyrst kynde as in this example / there is a brother named  
Thomas & his syster named Katheryn / Katheryn hath  
a husbonde named John / this John is to Thomas in  
the fyrst kynde of affynyte and in the fyrst degre bycause  
he hath flesshely knowen his syster whiche is with him  
in the fyrste degre of blode / this Katheryne dothe dye /  
John her husbonde doth take another wyfe named mar  
gery / this maryage is to Thomas in affynyte in þ fyrst  
degre and the seconde kynde / for the loynyng of one per  
son to another be ynge in affynyte doth chaunge þ kynde  
of affynyte but not the degre. And therfore yf the sayde  
John dye. The sayde Thomas maye laufully mary the  
sayd Margery / bycause he is to hym in the seconde  
kynde of affynyte / not withstandinge he be in the fyrst  
degre. And by the same rule / the husbonde of the syster  
and the wyfe of the brother after the dethe of the brother  
and syster may be laufully maryed togyder.

**¶** Here after foloweth the fygyure of  
the degrees in affynyte.



as is  
be of  
maies  
s log  
n the  
amed  
hath  
is in  
cause  
hym  
dye/  
mas  
fyt  
e par  
ende  
ayde  
y the  
nde  
fyt  
lter  
thes.

The lewde bynd of affinite. Where is no impediment.  
The first bynd of affinite.

Defert Barton  
p fader p moder

his wyfe  
or leman.

her hul-  
bonde or  
lemman

his wyf.  
or leman.

her hul-  
bonde or  
lemman

his wyfe  
or leman.

her hul-  
bonde or  
lemman.

his wyfe  
or leman

Thomas myers lone Katherine myers daughter.

Jane his daughter Robert her lone

William her son.

Margarette his  
daughter.

Alice his daughter.

Roger her lone

Richard her lone

Agnes his daughter

Isabel his daughter

Raige her lone

John her lone

Mabel his daughter.

her hul-  
bond or  
emman.

his wyfe  
or leman

her hul-  
bond or  
leman

his wyfe  
or leman

her hul-  
bond or  
lemman

his wyfe  
or leman

her hul-  
bond or  
lemman



s de isto  
ipeditmē  
to qd re  
gulis bl  
de lo. an.  
i dicta re  
gla arbo  
affi

**M**ore over of the. iiii. impedymēt of consanguynyte  
doth come & ryleth the. vi. impedymēt whiche is called  
the impedymēt of the ryght C of publyke or comen ho  
nestie whiche dothe also bothe let and breke matrimony  
This ipedyment is y when a man & a woman are hand  
faste togyder whether it be by fornable wordes of ma  
trimony or promyse of matrimony whiche is called  
spousage or and one haue fleshely knowlege of the other  
the one of them dyeth / the other whiche lyueth may not  
be maryed to one of the blode of hym or her whiche is de  
de be ynge within or in the. iiii. degre of consanguynyte  
not withstandyng that there is none affynyte for that  
dothe come alone of fleshely knowlege. and the the kyn  
des and degrees here after may be knowen by the fygu  
re of affynyte afore declared countynge all way in the  
fygure in the place of his wyfe or leman his spouse. and  
in the place of her halbonde or leman her spouse / and this  
impedyment maye be also concurrent with the impedy  
ment of affynyte t and y is alway when the affynyte  
doth growe of fleshely knowlege in lawfull matrimo  
ny. In that case is double impedymēt byt wyrt  
the woman and the womans blode. In so moche / that  
the one of them dye / and after that a dyspensacyon is pur  
chased that the other may be maryed to one of the blode  
of hym or her which is deede notwithstandinge the im  
pedymēt of affynyte alone and no worde spoken of the  
other impedymēte they may not by that dyspensacyon  
mary and therfore let suche as laboure for a dyspensa  
cyon in affynyte caused by fleshly knowlege in mar  
riage make also mencyon of the impedymēte of publyke  
lustye and also the dyspensacyon wyl not serue. This  
impedyment may be also concurrent with bothe the im  
pedymētes of consanguynyte & affynyte / as whan by  
dyspensacyon one maryeth his kynswoman.

**T**he. vii. ipedyment of matrimony is cognition spūall  
whiche doth come or ryle in the mynistracyon of the sa  
cramēt of baptysm & cofyrmyacyō / & in this same ipedyment  
are. iiii. degrees y fyrst is fatherhod y. ii. godfyrth & the. iiii.  
is brotherhod / y fyrst degre is byt wyrt y ministers of y



sacrament and þ chylde crystened. The preeft whiche doth mynystre the sacrament is fader spyrytuall v to the chylde whiche is crystened & dothe represent the person of almyghty god our fader in heuen / and so is also that persone x man or woman spyrytuall or temporall whiche dothe mynystre that sacramente in the tyme of partell or leoparde of deth. And y also those whiche doth holde þ chylde in þ mynystracyon of þ sacramēt whiche ben called godfaders and godmoders and they ben in þ place of the moder / and dothe represente our moder of holy chyrche. And the chylde crystened / is lone or daughter spyrytuall to þ plone whiche dothe mynystre whether it be preeft or other. And also to hym or them whiche dothe helpe the mynystracyon. Whiche ben called godfaders and godmoders / and so bytwene those psons & the chylde crystened maye be no matrimony. **¶** Moreover yf he whiche mynystred had a wyfe or þ woman whiche dothe mynystre haue a husbonde fleschly knownen before the tyme of mynystracyō as maye be i such as done crysten in the leoparde of deth as is afore wyrtē. than that wyfe or husbonde is also fader spyrytuall and maye not be maried to that chylde. So lyke wyse yf the man whiche dothe holde the chylde at þ fonte whiche is called godfader haue at that tyme a wyfe. of hym fleschly knownen afore. or the woman that dothe holde whiche is called godmoder haue an husbonde of her fleschly knownen afore that mannes wyfe is b godmoder and that womans husbonde godfader to the chylde. all though they were not presente at the tyme of the crystenyng of that chylde. And the impedymēte of matrimony is as moche byt wyrtē them and þ chylde as is bytwene her husbonde and his wyfe whiche dyde holde the chylde in dede at crystendome. **¶** The seconde degre is gossepye whiche is byt wene the naturall fader and moder / & the fader & moder spyrytuall. As the preeft or other. whiche doth crystened þ chylde. And yf þ man whiche dothe crysten the chylde in leoparde of deth haue a wyfe. of hym fleschly knownen afore / or the woman whiche crystened

C. 6.

b c. ti. ex.  
de cogni.  
sp. xxx. q.  
i. omēs  
quos & c.  
non debet  
x. xxx. q.  
iii. c. si qd  
bn<sup>9</sup> i. q. &  
e. quod d=  
dā c. nedū  
& ibi  
glo. de  
cog. sp. li  
bi.  
p dicto. c.  
nedū i pñ.  
& dicto c.  
nedū.

A c. mar-  
ti<sup>9</sup> de cog  
nit. sp. ex  
c. nedū eo  
ti. li. bi.

b dicto. c.  
martin<sup>9</sup>.



c bti dic  
to c. nedu  
ec. ii. qd  
bn<sup>9</sup> xxx. q  
iii.

d c: tua ex  
de cogna-  
t. sp. i.  
e abb. in-  
c mat<sup>9</sup>  
ex decog.  
sp.

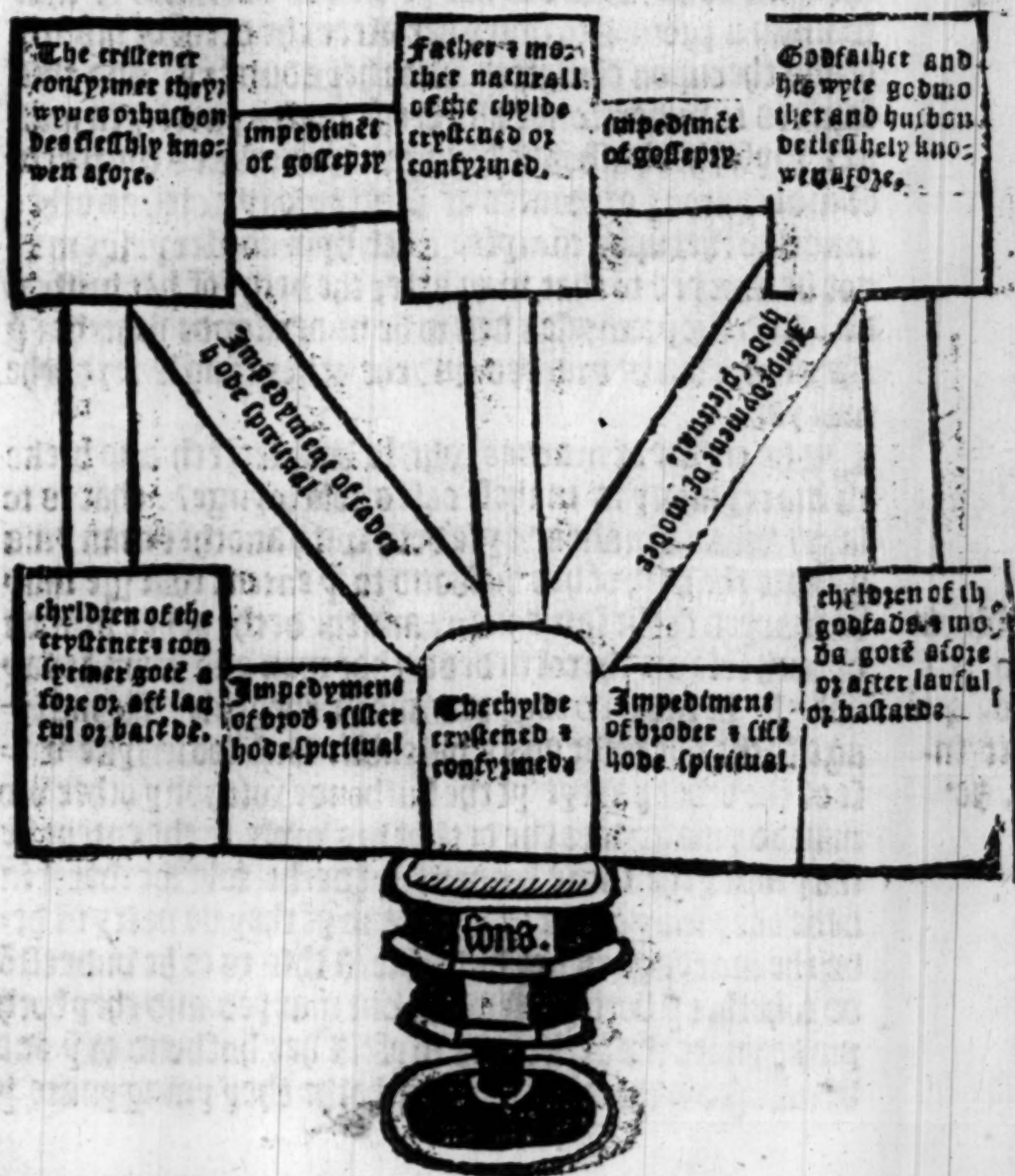
f c. i. i. fi.  
de cogna-  
t. sp. ii. vi.

in leopdye haue an husbonde fleschly knowen by her afo-  
re / than that wyfe / or husbonde is also gollep c to the  
fader and moder naturall / & so are also all those both me  
women whiche dothe holde the chylde in bapty sme whi-  
che ben called godfaders and godmoders. and so ben al-  
so these mannes wyues and those womans husbon des  
fleschly knowen by them afoze the crystenyng of þ chyl-  
de. And therfore of the chylde's naturall moder dye / his  
fader naturall maye not marry ony of the woman whi-  
che dyde holde his chylde in bapty sme / nor the wyfe of o-  
ny of the men whiche dyde the same after the deche of þ  
same men. and lyke wyse it is of the other partye. as and  
the fader naturall of the chylde doo dye. the moder na-  
turall maye not be marryed to ony of the men whiche dy-  
de helpe to holde his chylde in bapty sme nor to the hus-  
bonde of ony of the women whiche dyde holde her chyl-  
de in bapty sme after the deche of the sayd women.  
¶ The thyrde degree is brotherhode whiche is bet we-  
ne the chylde the whiche is crystened and the chylde's  
of the crystener godfathers / and godmothers afoze-  
sayde And that is whether those chylde's were boz-  
ne afoze d that crystenyng or after / and whether  
they ben lawfully gotten or noo. e And that chyl-  
de maye not marry. or be marryed to ony of the sayde  
chylde's. And yf he be in dede / the marriage holdethe  
not. And it is to be vnderstonde that byt wyrt the god-  
fathers and godmothers is none impedymnt / but that  
they maye marry togyder not withstondyng that they  
togyder do helpe to crysten þ chylde. And the same orde  
and impedymnt whiche is spoken of befoze in this sa-  
cramente of bapty sme the same in enery behalfe is to be  
obserued and kepte in the sacrament of confyrmacyō. f  
That is to saye. suche impedymnt of matrimony is by  
twyrt the bylhop whiche dothe confyrm. and the chyl-  
de confyrm. byt wyrt the chylde and þ parson whiche  
holdethe the chylde at þ confyrmacyō & the wyfe or hus-  
bonde of the same pson fleschly knowen afoze / byt wyrt  
the bylhop & the naturall fader and moder / byt wyrt þ



holder wyfe or husbonde of the holder & the naturall fader and moder byt wyrt the chylde / whiche is confyrmmed and the chylde of the confyrmmer and of the holderes of the chylde in confyrmacyon as well gotten afore as after and as well laful as bastarde as is reherled afore to be byt wyrt the crystener / the holderes in crystenynge / they wyues and husbondes and the naturall fader and moder of the chylde / the sayd crystener & holderes & the chylde / & chylde of & crystener & holderes of & chylde crystened as doth appere in y figure here folowynge.

### The fygure of cognacyon spiritual





**T**he. viii. impedymment dothe bothe let & breke matry-  
mony is in. ii. certeyne crymes. The one is the cryme of  
adultery in certeyn cases. the other is the cryme of mur-  
der in certeyne cases.

gabb. c. i.  
ex. de eo.  
q̄ duxit in  
br. &c.

The cryme of adultery whiche dothe let & breke matry-  
mony is when a maryed man: his wyfe lyuynge dothe  
make a contracte of matrymony with an other woman  
that woman knowynge his wyfe to be a lyue / and ther  
vpon comytted adultery with the same woman / after  
that that mannes wyfe is deed he maye not g mary  
that woman / and yf he do the maryage is not valeable  
the same to be, vnderstonde yf he doo but make to that  
woman a promes to mary her after the dethe of his wy-  
fe and therupon comytted with her adultery. and this  
same is to vnderstonde also of the wyfes parte / yf a man  
nes wyfe / her husbonde beyng a lyue make a contracte  
of matrymony or promes of matrymony with an other  
man and therupon comytte with hym adultery. He may  
not be maryed to that man after the dethe of her husbon-  
de. And the pemysses ben to be vnderstonde whether y  
the one parson be maryed and the other synge / or bothe  
maryed.

q̄ abb. in  
dicto .c. i.  
de eo. qui  
duxit in.  
bro. &c.

**T**he cryme of murder whiche both letteth and breke  
th matrymony is in these cases folowynge / that is to  
saye / when a mannes wyfe doth with another man yma-  
gynate the deth of her husbond to y entent that she may  
be maryed to the same man / and the dethe of her husbon-  
de both folowe therof in dede / that man and woman may  
not h be maryed toggyder and yf they ben / the mary-  
age dothe not holde nor is valeable. And soo in lyke wy-  
se of the other partye / yf the husbonde with any other wo-  
man do ymagynate the deth of his wyfe. to the entent he  
may mary the same woman / yf dethe folowe therof in  
dede they may not be maryed and yf they do mary in de-  
de the maryage is not valeable / & this is to be vndersto-  
de whether y both y parsones ben maryed. and they both  
ymagynate the deth of his wyfe / & her husbond. or y one  
be maryed & the other synge & bothe they ymagynate y



dethe of the wyfe or husbonde as is above reherfed / and  
all thowhe the one of thm alone do the dede / that is to  
say / yf the wyfe alone withoute helpe or knowelege of  
ony man / or the husbonde alone withoute helpe or know  
lege of ony man or the husbonde alone withoute helpe or  
knowelege of ony woman doo immagynate the dethe /  
the of her husbond or he of his wyfe to the entent that  
the wolde marry and other certeyne man or he an other  
certeyn woman / yf the comyt with that same man adul  
tery to whom the entendeth to be married or y husbonde  
with y woman whiche he entendeth to marye / and of y  
ymagynacyon dothe folowe dethe / of her husbonde or his  
wyfe. the sayd parsones may not be married togpyder / &  
yf they be in dede / the maryage is not valeable nor of  
effecte.

**The. ii. impedymente** whiche bothe dothe let & breke  
matrymony is dyuers pte of sekt / i as a chrysten mā  
or woman may not be married to ony infydele as Je we  
turke or sarpyen or suche other

**The. iii. impedimēt** is byolens as whē a mā or womā is  
compelled by force or fere to make matrymony such matre  
mony is of none effecte for in matrimony is reqred fre  
consente & but and suche as ben compelled by force or  
fere afterwarde when they be at theyr free lybertye do  
consent to cōtinue in y matrymony / than y matrymony  
is good and can not be dysolued.

**The. ii. impedymēt** is ordre whiche is when a man  
hath taken holy ordres / as preesthode / deacon / or sub  
deacon. after that he maye not be married in l and yf he  
doe marry in dede. the maryage is not valeable nor hol  
deth not.

**The. ii. impedymēt** is when man and woman are  
bounden togpyder by contracte of matrymony / as a man  
whiche hath made a lafull contracte with one woman  
he maye not durynge her lyfe marry ony other woman  
& yf he dothe maryage is of none effecte / & they lyue in a  
dampnable adultery in And in lyke wyse it is of y wo  
mans pte / y as longe as y man whiche the is lafully

**C. lii.**

**t. xrbiii**  
**q. i. cause**  
**cū sequē**

**l. c. cū lo**  
**cū d spon.**

**l. i. unico**  
**de hato**  
**li. vi.**

**m. c. licet**  
**extra de.**  
**spō. dno.**



n lu. xlii.  
dicit qd di  
misse. bro  
re & dure.  
re. ac. c. 13  
extra de  
spo. duo.  
ru. a ma.  
thei. xii.  
quos de  
con. hō  
nō. &c  
o disert  
de. secun.  
nupt.  
p. c. atte-  
stationes.  
ext de de-  
spo. impu-  
q tue no-  
bis ext de  
dspo ipu-  
ac. l. eo ti-  
li. vi.

r. c. acces-  
sit ext. de  
despo ip.  
s. c. de ill  
el. l. ext d  
desp. ipu-  
l. respon.  
t. bt i glo-  
c. d. ill. el.  
l. in d. tu-  
dicio & ibi  
spo d de.  
spo. ipu.

married or contracted to / dothe lyue so longe she maye  
not be married to any other / and yf she be they lyue in  
adultery n. but in one case which is when the one hath  
professed any approued religion afore & they meddle to-  
gyder flesshely as is largely declared afore in p. laste en-  
de of p. seconde parte / wherefore they yette greteyliche  
doth holde p. oppynio. & p. yf the wyfe abyde her husbōd  
or the husbōd p. wyfe be ynge absent by the space of. vii.  
yeres. y. she or he may then lawfully marry. for the oppyn-  
ion is playnly & expressely dampned in p. lawe o. Soo  
that nother of them maye marry agayne to suche tyme  
as the one is surely intourned of the deth of the other &  
there is no tyme nor yerres lympted in that behalfe.

¶ The. xiii. impedymēt which dothe let matrimony  
is impotencye of the exercysing of p. acte of matrimony  
which is somtyme naturall & somtyme accidentall or  
casuall. Naturall impedymēt is in chyldren be ynge  
withyn lafull age. & somtyme also in man & woman of  
perfyte age / it is in chyldren withyn age but for certeyn  
tyme / as a man chylde vntill he be fully. xiiii. yerres of  
age. and in a woman chylde to she be fully. xii. yerres of  
age withyn which tyme they maye make p. noma-  
trimony effectually / and yf they make in dede / it is no  
perfyte matrimony q. but it stondesth in p. place of spou-  
sage or pmes of matrimony alone / which spousage and  
promes they may make any tyme after p. they ben fully  
vii. yerres olde and not afore t. and p. spousage they may  
not barpe from or they come to they. full and lafull age  
s. But when they ben comyn to they. lafull age then  
they may barpe from p. spousage and marry w. cece they  
lyst that spousage not withstandinge without alegynge  
or she wyng of any cause or auctorite t. of any iuge /  
and yf the one of the come soner to lafull age the p. other  
then h. or she / which cometh fyrst to lafull age / maye  
barp and is not bounden u. to tary or abynde p. comynge  
of the other to lafull age. And yf spousage be made by  
formable wordes of matrimony byt w. p. one then be p.  
ge of lafull age / and one other then bynge w. ch.



In age / then the parson of laful age maye in noo wy-  
se barre frome that sponlage / but that parson whiche  
was at the tyme / of the contracte within age maye barre  
when he or she cometh to laful age. And it is also to be vnderstonde þ when bothe the par-  
ties cometh to theyr laful age / where they both were  
within age the tyme of theyr contracte / or þ one of them  
where as þ one was of pfyte age / & the other with age  
yet that contracte dothe not bynde necessaryly / but the  
one haue fleschely knowlege / of the other / or elles by som  
other tokens or sygnes it dothe appere / at after þ they  
be of laful age / they contynue in þ fyrt purpose as and  
they dwell togyder in one house / or she calleth hym hus-  
bonde and he her wyfe / or they ben conuersaunt togyder  
or any other lyke tokens.

**T**his impedymment of impotencye is sometyme bothe  
in man & woman of pfyte & age / and that is sometyme  
naturally & sometyme accidentel or casually naturall  
is / when a man & woman hath such naturall impedy-  
mente that they maye not meddle carnally togyder / as  
coldenesse of nature or such other / accidentel or casual-  
ly as when a man wanteth his naturall members by  
violence or chaunce / or is made onable for ever by wyitch-  
craft or charmes.

**T**he xiii. impedymmente whiche dothe let & breke ma-  
trymony is wodnesse or madnesse / as when a man or wo-  
man is perpetually or continually wode or madde. they  
may make no matrimony & and yf they do it is of none  
effecte. But he or she whiche is wode or madde do not  
alwaye contynue so but hath sometyme theyr wytte  
and dyscrecon than at such tyme as they haue theyr  
wytte and good mynde / they may make contracte & of  
matrimony lafully as they maye doo all other lafull  
actes. But and they haue not theyr mynde partlyghtely  
all though at sometyme they ben quyte and semethe  
to haue theyr mynde when they haue it not. yet they  
maye not make matrimony and yf they doo it holdethe  
not.

n host. is  
an. abb.  
cardi. & p.  
posit. i. di.  
cro. c. d. th  
el. i. glo.  
le. d. i. ad.  
cio. i. l. d.  
r. b. i. d. f.  
ctoc. de d.  
lis d. mu.  
lie. d. d.  
y. c. bulco.  
de despo.  
ipu. l. b.  
a. b. i. glo.  
et offic.  
f. b. p. t. i.  
tit. d. f. rig  
& malt ex  
trap totu.  
titu.

. d. d. d. d.  
. d. d. d. d.  
a. c. neq.  
xxxiii. q.  
dit. d. d. d.  
- d. d. d. d.  
d. d. d. d.  
d. d. d. d.  
d. d. d. d.  
d. d. d. d.  
d. d. d. d.  
d. d. d. d.



b. c. f. x. r. i.  
de suc. ab.  
in iust. c.  
iudicas.  
q. ix. l. pen.  
s. ibi glo.  
c. de cu. t.  
fu. l. fur.  
of. c. qui  
test. fac.  
po.  
c. c. hi qui  
s. c. neq.  
xxxii. q.  
b. i. c. d. s.  
d. x. r. q.  
b. i. c. illi.  
qui fant  
er. b. l. i.  
te. nō con  
t. f. c. quo  
tā frequē  
ter.  
e. xxx. q.  
l. iii. c. nō.  
oportet a.  
c. nō s. ex.  
t. a. defe.  
rus c. ca.  
pellan. s.  
ibi abb. c.  
ex l. i. s. ex.  
de matr.  
2. rac. cō.  
tra inter.  
dic. eccle.

**I**t is to be understode that these afore reherled impe  
dymentes doth let matrymony c. to be made / & also bre  
keth it, yf it be made / when it dothe come afore y matry  
mony is made / but & it begynne or cometh after wordes  
that matrymony is made in dede / than it dothe not bre  
ke the matrymony made lawfully afore. Als and a man  
after y he be maried / his wyfe beyng a lyue lese his ge  
neratyue membyes or be mad / or haue knowlege carna  
ly with ony woman of his wyues kynne or y wyfe of the  
husbond / kynne within y degrees of mariage / or make  
hymselfe a preeist / or relygyous man without consent of  
his wyfe / or she her selfe a noone without consent of her  
husbonde or ony other aboue reherled impedymēt y not  
withstandynge y matrymony made afore lawfully hol  
deth d & the syght of matrymony ought to be answe  
red & when it is requyred in tyme & place conuenient.

**O**ther impedymentes there be whiche dothe let ma  
trymony to be made / but and it be made in dede / they do  
not desolue or breke it / and they ben these whiche dothe  
here after folowe.

**T**he fyrst impedymēt is but for certeyn tymes as in  
suche seasons of the yere as oure mother holy chyrche  
hathe ordeyned y matrymony shall not be solempnylate  
as is from the fyrste sondaye in aduent to y octaues of y  
Epyphany from the sonday in septuagesime to the octa  
ues of Ester / from the begynnynge of the rogacyō days  
to trynpte sonday in whiche tymes matrymony oughte  
not to be solempnylate. e. as is largely shewed afore in  
the seconde parte of this boke. But & it be solempnylate  
in dede / it holdeth and ought not to be broken or seperate  
but the parsons & doers therof are to be punysshed after  
y pleasure & dyscrecyon of the yz ordynary / but in the fore  
sayd tymes may handfastynge be made. though it be  
by formable wordes of matrymony as is afore shewed.

**T**he. ii. ipedymēt i this behalf is iterdicciō or phibi  
cyon of y chyrche as is whan. ii. psons intēdeth to mary  
& other the yz ordynary or the yz curat hauig the suspecte  
by reason of some certeyn lyklyhod or cōfessour of impe



dyment/or els y there doth some pson accuse the or doth  
 we some impedymēt to be byt wyth the do forbyde the  
 matryage/commādyngge y they shall not mary vnto the  
 cause be examyned and knowen. Suche cōmādemēte  
 dothe let t matrymony for the tyme for they sholde not  
 mary in this case/ or they haue lycence of the layd ordy-  
 nary. But and they mary in dede/this commaundyngge  
 not withstondyngge y matrymony holdeth. In case that  
 there be no other laucull impedymēt to let it/but they do  
 offende greatly in brykynge of the commaudemēte of  
 they iuge or curate/ and therfore the ordynary ought for  
 to punyssh them greatly for the same.

¶ The thyrde ipedyment in this behalfe is promyse of ma-  
 trymony by wordes of tyme to come/as whan y mā say-  
 th. I shall take the to my wyfe. And the womā sayth. I  
 shall take y to my husbonde/or other lyke wordes. this  
 promyse dothe let g matrymony to be made/with any  
 other/as that man ought not to make matrymony with  
 any other woman but that alone/nor the woman with  
 any other man. Neuerthelesse yf that man do after make  
 matrymony in dede with any other woman byformable  
 wordes of matrymony/he sayng. I take the to my wyfe  
 and she I take y to my husbonde or other lyke wordes of  
 the tyme p̄sent. that matrymony doth holde y not with-  
 stondyngge the promyse made afore to the other persone.

¶ The.iiij. impedymēt in this behalfe is symple bowe  
 or promyse of chastyte as and a man or a woman do make  
 bowe or promyse to lyue chaste all they lyue/or for to en-  
 tre any relygyon/or for to take holy ordres suche as done  
 make any suche bowe a promyse ought neuer for to mary  
 but & they mary in dede after suche bowe a promyse ma-  
 de y matryage holdeth t & is good. but he or she whiche  
 doth so mary ought to be punysshed k. more or lesse after  
 y maner of makynge of suche bowe/as y more openly y it  
 is made and knowen the more soze is to be punysshed.

¶ The.v. impedymēte in this behalfe is the cryme of  
 incest that is to say whan the husbonde dothe fleschely  
 knowe any woman of his wyues kynne within/ or in

f. bt. ex. de  
 mat. con-  
 tracto gi-  
 ter ecclesi-  
 e p. totū.

gc. ii. & c. i  
 ex. lites  
 ex. ii. ex. de  
 spou.

he. scut. ex.  
 lites ex.  
 de spou.

fc. vnto  
 de boro. l.  
 vi. in fi.  
 l. bt. idic-  
 to c. vnto  
 co deuoto  
 li. vi.



l c. i. ex. de  
eo. q cog  
consang.  
br. sue. c.  
qui dormi  
xit xxxii q  
bii.  
in glo. in  
dictoc. i.  
ex. de co.  
q cog. co  
br. su.  
n xxxiii. q  
ii. c. admo  
nere & c. i.  
ter. secto  
res  
c statu.  
u xxxii  
q ii.  
p c de eo  
xxx. q i.  
q c. q pres.  
bitu ex de  
penite re  
missi  
r c de hys  
ac. antiq.  
xxxiii. ii

the fourth degree of consanguynyte / or yf the wyfe be  
meble fleshely with any of her husbondes blode within  
or in the.iiii. degree / yf that mannes wyfe dye he oughte  
by the lawe neuer l after her to take wyfe nor the wy  
fe y so doth ought neuer after y dethe of her husbonde to  
take any other husbonde. But that not withstondynge yf  
they do mary in dede / the maryage doth m. holde and is  
of good effecte. But they whiche somaryeth. doth synne  
deedly & ought to be punysshed as brekers of y lawe.

**¶** The. vi. impediment in this behalfe is in hym whiche  
doth kyll his owne wyfe / or the wyfe her husbonde / such  
husbonde or wyfe ought neuer to mary agayne n But  
yf they mary in dede the maryage holdeth but they synne  
deedly / and ought to be punysshed.

**¶** The. vii. impediment in this behalfe is whan a man  
dothe rauyshe another mannes spouse agens her wyll  
byolentely / such maner of men ought neuer to o ma  
ry / nother that woman or any other. But and such one  
do mary in dede / the maryage holdeth / but he synneth  
deedly and ought to be punysshed therfore

**¶** The. viii. impedymente in this behalfe whan a man  
doth crysten his owne chylde to the entente that he wol  
de defraude his wyfe the ryght of matrimony in this  
case after the dethe of that wyfe / he ought neuer to ma  
ry agayn p but and he do mary in dede the maryage do  
dothe holde / but he synneth deedly and oughte to be pu  
nysshed.

**¶** The. ix. impedymment is in hym whiche doth kyll any  
preeft / such yf he be not maryed or and he be maryed af  
ter that his wyfe is dede oughte neuer to mary q after  
but and he mary in dede / the maryage doth holde / but he  
synneth deedly and ought to be punysshed therfore.

**¶** The. x. impedymente in this behalfe is in hym or her  
whiche doth solempne penaunce. whiche ought neuer to  
mary c but and they mary in dede / the maryage hol  
and they are to be punysshed.

**¶** The. xi. impedymment is whan a man dothe make ma  
trimony with any woman / whiche hath professed any



approned relyggonas is a nonne / yf he knewe her to be  
a nonne professed the tyme of the marryage / he oughte  
neuer to mary. **S** after. But and he do mary in dede  
the marryage holdethe / he is to be punysshed greteply  
therfore.

**The declaracyon of certeyne rules to  
be kepte in matrimony.**

**O**f the fourth parte it is to be knowne that ly-  
ke wyfe as in other relygyous ben certeyn ordi-  
nances and rules ordynate for all sache to lye  
by as dothe professe the relyggon. Even lyke  
wyfe in this orde and way of lyeuge in matrimony  
ben certeyne rules whiche ought to be diligently obser-  
ued and kepte of every man and woman whiche dothe  
entre that orde and wyll contynue lawfully i the same  
whiche dothe here after folowe.

**T**he fyrste rule is that the one shulde love the other  
aboue all other creatures / and though he all fauer & mo-  
deroughte to be honoured aboue all other creatures by  
the commaundement of god. yet the husbonde ought to  
love his wyfe and the wyfe her husbonde aboue thei-  
der and moder. **A**nd this love ought to be contynual  
and hartely of bothe their partes / and in token therof  
is gyuen in solempnyfacyon of marryage / a ryng whi-  
che shulde be of golde / in tokenyng that lyke as golde  
dothe excede all other metalles. So that love in marry-  
age shulde excede all other love vnder the love of god.  
And lyke as the ryng is a circuite whiche is withoute  
any ende. So lyke wyfe the love in marryage shulde be  
withoute ende. It is also put on the fourth fyrger in  
tokenyng that / that love shulde be a faythfull / and a  
hartely love. For as the phylosopher saythe frōme that  
fyrger gothe a bayne. **A**nd ppyete to the harte of man  
and woman. And therefore it is put on that fyrger in to-  
kenyng that excedyng and contynual love shulde go  
and remayne contynually in the harte.

s chi bera  
xxvii. q. i.

t bñgen  
it. d. hoc  
nāos ex  
ostib? me  
is. ac q  
obte. cell-  
qui ho-  
mopatre.  
et mactē.  
ac.

n c. femie  
xx. q. b.

r. vñd  
pñb. xvi

inellor est  
buccella

licea cum  
gaudi. ac

y ps. In  
pacefact<sup>9</sup>

ē loc<sup>9</sup> ei<sup>9</sup>

3. i. pe. iii.  
bñt. lñt.

co hitates  
ac. a apo.

ad col. iii.  
bñt. dñt.

gite bro-  
res bñas

anolate eē  
amari ad  
illhs



A i. pe. iii  
mulieres  
subditelie  
viris / ge.  
iii. dir. do  
ad euam.  
sub bi. po  
testate e-  
ris sc.  
bhe cima  
go & c. cū-  
apd xxiii  
q. b.  
c. blf xxx  
iii. q. bl. e  
licut & ibi  
glo. bli. q.  
i. c. duo is-  
xxiii. q.  
iii.  
d. abb. i. c.  
quēadmo  
dū i. fi. ex.  
deme me  
glo. c. d. r.  
licut bli  
q. i.  
e. sen in &  
viri potes-  
tate. eris  
& ipē dū  
na bita ti  
bi.  
f. r. i. & ii.  
ex. de. qui  
g. lep. 20.  
g. c. li. br.  
orē xxiii.  
q. b.

**T**he seconde rule is that husbonde and wyfe oughte to abyde and lyue togyder peaceably and quyetly / for þ is very acceptable afore god and man & grette p̄otype & to them selfe / for then god is with theym y and they shall prospere in all thynges bothe bodely & goodely. yf they do the contrary then god is not with theym. But ourte goostly enemye the deuill whiche is mayster of all stryfe and debate / & there as he is can be no grate nor good fortune. The husbonde shall not trouble wrongefully nor ber his wyfe / nor the wyfe her husbonde nother in wordes nor in dedes. The wyfe is bounde to obey A her husbonde in all thynges laufull / and yf she do not she doth lyfhe greatly b. And the husbonde maye moderately correcte c. and punyssh his wyfe / for a laufull cause. But he may not bete her very sore / though he lyfhe gretely offende. for in that case her correction doth p̄trepne to their iuge d. sp̄rytuall or tēporall as her offence dothe requyre. And yf the husbonde bete his wyfe malp̄pously and withoute a cause / or greuously for any cause / he dothe sp̄inne gretely and oughte to be punysshed therfore by his iuges. Moche more doth þ wyfe sp̄inne & offende yf she take vpon her to correcte and punyssh her husbonde other for cause or withoute cause. In as moche as she is vnder his power and domynacyon by þ ordynance of god / e. And the husbonde oughte neuer to departe frome the wyfe / nor the wyfe frome the husbonde for ony lekeneſſe or dyspleaſe. though it be neuer so greate or foule f. nor for none other g. cause what so euer it be / excepte the cause of adnourty / for the whiche cause alone man and wyfe may be departed h. frome cohabytacyon as frome bedde boorde and bydyngge togyder in one house. But that must be done by the auctorite of the y ordynarpe i. & that not withstandinge yet they remayne man and wyfe / so that nother may mary k. as longe as they bothe lyue. All the wyfe may make no bowe l. nother to go pylgrymage / nor to faſte / nor to lyue chaſte or any ſuche othes withoute the lycence and consente of her husbonde. And in case she haue made any ſuche



¶ The payne of aduoutre by the lawes of Clutle is in þ  
man bethe p and in the woman that she shalbe bette na  
ked with roddeſ or ſcourges & ſo iudged to be ſtraytely  
kepte in a monaſtery of women q where ſhe ſhall aby  
de two yeres. And yf within that tyme ſhe be not recon  
ſyled agayne to her huſbonde then to take vpon her the  
abyte of relyggyon and there to lyue chaſte all her lyfe by  
the lawes of the chyche yf þ cryme be open it is to be pu  
nyſhed by open penaunce with the moost ignomynye &  
ſhame / as they here ſoz to be cutte 3 and alſo their clo  
thes afore and behynde / or to haue papers on their hedes  
and ſoz in other lyke ſhamefully maner be lede aboute  
chyche or markette / yf it be ſecrete then they ought to  
haue ſecrete penaunce therfore / after the dyſcrecyon of  
they curate and that to contynue by the ſpace of ſeuē  
s yeres. In the olde lawe the payn was to be ſtoned to  
deeth & And ſoz þyſe almyghty god dyd ſore punyſhe  
b the grete & myghty kynge Dauid and all ſuche va

h. c. birtle  
Dñs xxxii  
q. i. r. vii.  
c. ap̄ts et  
c. oēs cau  
sationes  
c. porto  
extra de  
dinare.  
l. dicto. c.  
oēs causa  
tiones  
c. mani  
festū a. c.  
noluit.  
xxxii. q. b.  
c. fi. d. vo  
to in pro  
uinc  
in dicto. c.  
soluit.  
xxxii. q. b.  
n. abb. in  
c. scriptus  
re et in fi  
extra de  
voto et  
glo. i. c. fi  
d. cōsēlu  
eori. i. p.  
utur.  
o. abb. in  
c. bñlis  
falacius  
extra de  
de. zing  
c. i. de lē  
pro.



anua re  
gaudm?  
de diuoz  
ac. nō d3  
de zlang  
affi  
pl. q̄uls  
la. ii. C de  
adulte  
q̄ anse. 13  
hodie C d  
adult. au  
ctico be  
nulli uoi  
ez si ho.  
q̄u co. ix.  
2 xxi. q.  
ic. q̄ d. de  
hūdicō  
alib. i. c. cū  
hēter et  
de eo quā  
dixit.  
a xxi. q.  
c p̄dicā  
xxii. q.  
ii. c. hoc  
ipm.  
t. lo. bll.  
u. u. regū  
xii.  
r. apōsto.  
x. i. c. et  
ps dlox. i.  
stāgno et  
sulphur  
a igni br  
et oleo

douted shall be punysshed euerlastyng in hell. r. bus  
yf they ben purged therof here by the sacramente of pe  
naunce. This holy sacramente whiche almyghty god  
hymselfe fyrst made & instytute in pacyce. And byde so  
gretely honoure with his moost blessyd presence and my  
racle can not be broken withoute grete contumely. dyt  
pleasure and wronge done to almyghty god. And ther  
fore bothe man and woman ought to suffre all y tempo  
rall paynes of this worlde. though it were moost shar  
pe deth rather than they shulde ones consent to comytte  
aduoutre. Every man maye therein take example of  
Joseph the sonne of Jacob whiche chose rather to lye in  
perpetuall prylon y. then to consent to comytte aduou  
tre. Also the holy wyfe susanna is a good example to  
all wyues whiche chose rather to be wrongefully sta  
ned to deth z. than to comytte aduoutre. Also that ho  
nest wyfe Lucrecia after that she was by force compels  
led to comytte aduoutre with the sone of a kynge of Ro  
me called Tarquin. dyde. a. kyll her selfe for sorow  
and shame of that abhomyable synne. and grete iniu  
rye done to her husbonde sayenge that she wolde. be ex  
ample to all women to be ware therof. and rather to suf  
fre deth than to consent thereto for this cause alone b the  
husbonde maye folake. c. his wyfe and the wyfe her  
husbonde bothe by the lawes of god and man. as is aba  
ue wyrten. yf the wyfe comytte aduoutre. her husbonde  
maye lawfully aske to be departed wth her. frome coha  
bitacyon that is to saye frome bedde and bourde. And  
abydunge togyder in one house. / and in that cause he is  
not. after that bounde to synne her. or to gyue her any  
of his goodes nor yet to restore to her any of suche good  
as he receyued wth her for her dowry. d. and i y same  
wyfe it is of the womans pte. yf her husbonde do comyt  
aduoutre. she maye be departed frome hym and is not  
bounde to restore. e. to hym anye suche thynges as he  
gaue to her in the cause of maryage. But and they both  
do comyt aduoutre then neither maye departe frome other  
for y one faute is to be compensed. f. with the other



It is to be vnderstonde / þ though for þ cause they ben  
depyed yet they remayn mā & wyfe / so þ the one may not  
marry as long as þ other doth lyue as is afore reherced.

¶ The.iiii. rule is to haue an honeste temperaunce and  
moderacyon in the desyre of the secreete duety of marry-  
mony wherin wysdome and dyscrecyon shulde modera-  
te and rule the sensuale & habilitie & desyre of the fleshe  
for that acte maye not be lawfully exercysed by man and  
wyfe / at all seasons nor of all occasyons.

¶ There ben. v. tyme in þ yere in þ whiche they ought  
to absteyne from that acte. ¶ The fyrst is the holy tyme  
of Lent h to the octaues of Ester. ¶ The seconde ty-  
me is the ymptyng & dayes and the rogacyon dayes.

¶ The.iii. tyme is in holy dayes and holy nyghtes.

¶ The.iiii. tyme is at all suche tymes as þ wyfe hath a  
certeyne accustomed and naturall dyspleasur & lekenes

¶ The.v. tyme is at all suche seasons as the wyfe is  
with chylde & nyghe the tyme of the byrth / and so for some  
season to after that she be purgged as the lawe and co-  
mune requyret. ¶ In these tymes & seasons man  
and wyfe ought not to medle fleshely togyder / & yf they  
do / he or she whiche is occasyon & the prouoker therof doth  
synne in gretely. But the other whiche doth obey dothe  
not synne o for the one muste answere the other in that  
byphalfe at all seasons when he or she dothe requyre.

Other cases there be in whiche þ husbonde in medlyng  
with his wyfe or þ wyfe in medlyng with her husbonde  
dothe synne p sometyne dedely / sometyne venially  
whiche ben to be knowen and lerned of good and dys-  
crete goostly fathers in secreete confellyon.

¶ The fyrste rule is þ they shalbe cōpacyent in labour  
& þ one for to helpe þ other with their true labour for  
to gete lawfully wooldy gooddes wherby they maye ly-  
ue them selfe and theyr chyldren whyles they ben of ten-  
dre age and may not helpe them selfe & in the noysshyp  
of theyr chyldren they must be pacyent and the one helpe  
the other / and the husbonde is to lode & for to noyssh  
his wyfe / and chyldren. though he all he shall wante

dist. ois  
adult. q.  
clibanas  
succellus  
y. Gene.  
xxxix.

3 da xlii  
a be pti.  
cūltuū i  
li. i. ab v.  
be cōctas  
b c. si vxo  
rē. xxxii.  
q. v.

cxviii. q.  
d. c. dicit

dis et q.

bil. c. apo

sto. ac. os

caulatio.

b c. pletū

q. extra d

dona nū

biq. & vxo

abb. i. c. fil

ext d adl.

e c. i. ext.

btit. nō

ztest. & c.

ditit & c.

li q. s. vxo.

cl. xxxii. q.

t.

fi c. fi. ext

de adult.

ps. No

lite fieri

licut. & c.



. bal. l.  
bbi ad  
huc c. de  
iust. doc. si  
2 c. fi. & ibi  
ab. & doc.  
extra de  
con. inf.  
c. i. & ibi  
ab. extra  
de iugis  
lepro. &c.  
lras de re  
si. spen.  
t c. lras &  
ibi abb. in  
addic. bis  
col. extra  
de rest. spo  
u l. i. & ibi  
bar. et do-  
cto. ff. re-  
ru amat  
c. signifi-  
cavit ex-  
tra de do-  
na. inf. bi-  
su & bro.  
& Actuu  
ii & erat  
illis oia  
cora.  
p Math.  
xix. tanon  
lnt duolz  
bna caro  
3 c. i. & ibi  
ab. extra

hymselfe therfore and for to labour and gete all thynges  
necessary for theym. And the wyues offyce or duty is  
to haue all the labour 2 and busynes aboutes theyr chyl-  
dren as longe as they ben of tendre age / in specially to  
they ben fully. six. yeres of age / as in keepynge norysshyng  
makynge berynge / lappynge / and all suche other / & in all  
other thynges necessary / the one is bounde to helpe the  
other as in all sekenesse and dysplese / aduersyte & pouerte  
As well is bounde the husbonde s to helpe the wyfe /  
as the wyfe p husbonde t Also in keepynge suche goodes  
as they haue / preparate mete for theym bothe / and theyr  
chyloden.

¶ The. vi. rule is that the one shall be true b to the  
other and not to waste / withdraue / or consume inor dy-  
nately any suche goodes as ben comune byt wyrt the  
They be bothe owners and posselioners of suche good-  
des as they haue / and all thynges ben comun byt wyrt  
them / as it was amonges the apostles x of cryste / for  
after the saynge of our sauoure cryste / they ben but one  
body y and therfore the temporall gooddes shulde  
be deuyled but it shulde be comun byt wyrt them at the  
leste as farre as nede doth requyre. and lyke as one mem-  
bre in a naturall body is supported and norysshed with an-  
other eyn so 3 shulde the wyfe be norysshed of the  
husbonde and his gooddes / and the husbonde of the wy-  
fe and her gooddes.

¶ The. vii. and laste rule is for to byynge by 2 theyr  
chyloden honestly and vertuously with due correccyon  
and dyscyplne both in the lawes of god and man in the  
lawes of god as for to teche theym the artycles of oure  
fayth conteyned in oure crede. The. x. comaundementes  
of the lawe and what prayer they shal ble to god and  
his moost gloryous mothe. / as is oure Vater noster and  
Aue / also frome what thynges they shal absteyne / as  
the seuen deedly synnes with theyr braunches. In the  
lawes of man. Howe & in what maner they shal behaue  
them lawfully to theyr neyghboure / and howe & vnder  
what maner they may gete p good of this worlde lawe.



fully and truly. And how they shall lawfully & ordinally  
spence the same / whan they offende to correcte and cha-  
stise them whiche yf they do not / they shall answer b  
for their offences and be soze punished therfore. They  
must also be ware that they leue to them no wrongfull  
gotten goodes for and they do / not allonely them selfe for  
the wronge getyng but also their chyldren for y wrong  
full keepyng therof shalbe dampned & but yf they restore  
it whyles they ben here.

**¶** Who so doth make matrimony & contynue in the same  
after the maner & fourme aboue reherled shall lyue here  
in grace and prosperite & bereyng forth gracious fruyte  
of luche matrimony. And after this miferable and tran-  
sitory lyfe come to the ioyfull lyfe euerlastyng.

**¶** These thynges aboue reherled suffysyth for a shorte  
knowledge of luche thynges as done comenly conserue  
the sacrament of matrimony notwithstandyng many  
more thynges there ben known and vnderstonde for a  
full and clere vnderstandyng of the same whiche maye  
at all tymes as nede doth requyre be known of such as  
haue fether lernyng and experyence in that behalte.

**¶** By cause that psons bycars & all other hauyng cure  
and charge of mannes soule ben bounden to obey y comaū-  
dement & constytucyōs of theyr superyours faders spūall  
And in these constitucions ben many thynges conteyned  
whiche the sayd curates are bounde by commaundement  
in the same for to declate openly often tymes to the peo-  
ple. Therfore lest that some of theym other by yigno-  
raunce or neglygence in declatyng luche thynges fall  
in to the blame of inobedyence and so in to due paynes  
ordynate in the lawe for the same very necessatly doth  
folowe here after bresely gathered togyther all luche  
thynges as the sayd curates ben commaunded for to  
declate in oure mother tongue to all luche as they haue  
cure and charge of / often tymes in sondayes and other  
hoily dayes.

de cōsu. l. c.  
p. 7. c. l. l. t.  
las de res  
ti. spo.  
a q. a. id  
quod no  
ua testa.  
capit. 7. c.  
ter. & l. be  
glo. c. l. d  
mg. is in  
cōsti. pui  
& eccl. bi  
fili. a. in-  
uēture tu  
a accipit  
doctrinā  
& b. q. ad  
canes in  
uentes la  
pietā. et  
orac. qd  
semel. est  
imbuta  
recēs ser-  
uabit o-  
dozē test.  
dū.  
b. ut hab.  
r. l. regū  
ii.  
c. c. l. xlii  
q. bi. scot  
in. iiii. d.  
xv q. ii. a  
lū. q. res-  
ti. eo ne  
selli. l. alu



a de **Ab**  
in c. **igna.**  
lacta. de  
suma tri-  
nit. & sic  
in pun.

u de **h**is  
cib<sup>9</sup> vide  
in c. **igno**  
ra. de offi  
archip. bi  
in pun.  
cc. i. **hoff**  
archi. in  
punc.

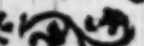
u c. i. de  
baptis. in  
punc.

e de **g**sec.  
di. iii. c.  
forma q  
bis. & q  
p totu.

f de **g**se.  
di. iii. c.  
constat.  
g dicto. c  
i. de bapt  
h c. iiii  
zmounat  
de offi. ar  
chipsbis.  
f de **g**se.  
di. iii. c.  
benabili.

**F**irst they be bounden for to declare o<sup>r</sup> cause to be de-  
clared often tymes in as playne maner and wayes as  
they can / the. xii. artycles of our saythe. a The. x.  
comaundermentes of the lawe. The. ii. comaundermen-  
tes of the gospell / that is of the charyte of god and the  
neyghboure. The. vii. werkes of mercy. The seuen de-  
del y synnes with they<sup>r</sup> braunches. The seuen p<sup>r</sup>yn-  
cypall vertues. And the seuen sacramentes of grace. b

**A**lso they oughte to shewe the maner and fourme of  
chrystenynge c in englyshe to the entente that lay pe-  
ple may lerne to chrysten chylde in tyme of teoperdye  
of dethe. The fourme of chrystenynge in englyshe is  
thus d I chrysten the in the name of the father and  
the sonne and the holy goost. And therewith all putte the  
chylde in to the water / o<sup>r</sup> at the leest caste water on the  
chylde. And these wordes muste be sayde / and none  
other no<sup>r</sup> no more no<sup>r</sup> lesse / saue onely the name whiche  
is at they<sup>r</sup> pleasure no<sup>r</sup> they may vse no nother lycoute  
thereto saue onely water. And that the father o<sup>r</sup> mother  
o<sup>r</sup> any other man o<sup>r</sup> woman may chrysten a chylde in the  
maner aboue reherced. whan it is in teoperdye of dethe /  
saue none may chrysten a chylde saue onely a prest.

**A**lso that whan any chylde is chrystened at home in  
teoperdye afore sayd / that y<sup>e</sup> water that it is chrystened  
in / be call in y<sup>e</sup> fyre o<sup>r</sup> elles brought in to y<sup>e</sup> chyrche therto  
be put in the fonte / and also the vessel wherin it is chry-  
stened / be brought to the chyrche there to be used / elles  
burned. 

**A**lso that women be ynge with chylde / and nygher  
tyme oughte to be contryte and confessed. And that they  
shall haue all way water redy at hande for the chylde to  
be chrystened yf any teoperdye be of dethe.

**A**lso that all suche chylde as be bozne .viij. dayes  
afore Ester o<sup>r</sup> whytsonday / shall be reserued to be chry-  
stenyd vpon Ester and whytson euen / but yf there be in  
th<sup>e</sup> in teoperdye of dethe.

**A**lso that goodfathers and good mothers be swerthes  
for the chylde / that it shall beleue on the saythe / and y<sup>e</sup>



we after the lawes of chryste / & therfore they be bounden  
at the leest to teche oꝝ cause theym to be taught the Pa-  
ter noster. Ave maria / and the Crede / and other thynges  
necessary to be knowen / concernynge the wayes of god  
and godly lyuynge.

¶ Also that suche as be godfathers and godmothers at  
the chrystenynge maye not be godfather oꝝ godmother  
at the confermyng. l.

¶ Also þas soone as may cōueniently after þ chrystenyng  
they shall bere theyꝝ chyld to a bysshoppe for to be con-  
firmed. At þ leest whan they know yf any bysshop come  
nyghe to them wothin. vii. myles / and þ they shall bere  
with them wydes of linnen clothe to be occupied in the  
confyrmacyon. And that they shall the thyrde daye after  
the confyrmacyon of the chyld / brynge it to the chyrche  
and there by the handes of the pꝛiest the wyde maye be  
loled and burned / and the fronte wasshed.

¶ And that nother father noꝝ mother noꝝ stepfather / noꝝ  
stepmother of the chyld may holde the chyld in confyꝛ-  
macyon be cause that in that sacramente is contracte  
spyrityuall cognacion as is in the sacramente of baptym  
as is a boue declared. m

¶ Also that persones of lafull age not confyꝛmed.  
oughte to be contryte and confessed afore they receyue  
that holy sacramente / and that they oughte also to be  
fastynge at the receyte of the same.

¶ Also that women take good hede of their yonge chyl-  
dren for to kepe theym from all leoparolye / and paretles  
And that they donot laye them with them in theyꝝ bed-  
des whyle they be of tender age / noꝝ leue theym alone  
nye any water oꝝ fyre / oꝝ any other leoparolye. o

¶ Also that byt wyrt the father and mother of þ chyld  
chrystened and confyꝛmed / and the chrystener and confyꝛ-  
mer. And the holders in chrystenynge and confyꝛmyng.  
Also byt wyrt the chyld chrystened / oꝝ confyꝛmed / and  
the chrystener oꝝ confyꝛmer / the holders in chrystenynge  
and confyꝛmyng. And chyldre as well of the chrystener  
and confyꝛmer / as of them whiche dyde holde the chyld.

¶ C. ii.

l. de gle.  
di. iiii. vol  
aut oia.

l. de gledi  
i. iiii. c. ca.  
the llls

m c. ii. de  
sacra. vii  
ctio. in p.  
uinc.

n c. ii. de  
sacra. vii  
ctio. i. pui.

o c. vni. co  
be hils d  
filios occi  
derit i. p.  
uinc.

p c. vni. co  
dispo.  
in pui.  
q c. i. de  
clau. di.  
spo in p.  
uinc.



r. c. ff. de  
voto. l. p  
uic.

s. c. l. co-  
fessio. b.  
de peni. &  
re. i. p. uic

t. xvi. q.  
vii. c. ad  
monest

b. de offi  
iudic. o.  
di. c. fi. in  
p. uic.

r. c. ff. de  
homicidi  
o i. p. uic.

In crystenyng or confyrmynge / gotten afore or after laufull  
or not laufull / is contracte: as p. uall cognacyon whiche  
beth let matrimony to be made byt wythe the said p. uis  
as is at large declared / in the boke afore. ¶ Also they  
be boude to declare all other impedimentes of matrimo  
ny the ordre & maner of contractynge & luyng in matrimo  
ny. In specially p. nother matrimony nor spousage  
oughte to be made but in honest places and afore honest  
wytnes. And that they do not solempnylate matrimony  
afore p. banes be thre tymes asked: for and they do they  
be accursed with many other thynges concernynge p. sa-  
cramēt of matrimony whiche be declared at large afore  
¶ Also that none of they: partythe / do make any bowe  
or promesse of pylgrymage / fastynge / chastyte / or any  
other but with good deliberation and counsaile of thei  
curate. And that mennes wyfes may make no suche bo-  
wes without knowlege / and consent of they: husbonde  
nor the husbonde without consent of his wyfe as is more  
largely declared afore

¶ Also that euery flesshely medlynge togyder of man  
and woman out of matrimony is deedly lyne. And that  
also euery spendynge of mans or womans nature / other  
wyse than in laufull matrimony ordynately and natu  
rally / is also dedly & some way most abhomyable syne  
¶ Also that men women and chyldren be not sufferd to  
lye togyder after that they be. viij. yeres of age / nor bro  
ther nor syster / for the reopardye of incontynence.

¶ Also that charmes and enchaunteynge and suche other su-  
persticions wayes / can helpe nother man woman chylde  
nor beest. and that the vlers / and byleuers of suche: be  
ydolaters / accursed: and letuauntes of the dyuell.

¶ Also p. all suche as wyl inioye the preuylage of clar  
kes must vse p. habyte couenient for a clarke w. crowne  
and tonsure accorpyng to p. ordre p. they haue taken.

¶ Also that suche as malyciously kyll or mayme: causeth  
to be kyllid or maymed / any p. son or bycat / or other prest  
shal lele al suche benefet / office & profyte as he hath of p.  
chyche / & neuer after shal be able he nor his succellours



within þe thyrde degre to receyue any profite of þe chyrche  
 Also they oughte for to declare. iiii. tymes in the yere  
 that is to say the Sunday nexte after Myghelmas the  
 sondaye in mydolente in the feest of the trinite. And the  
 sondaye nexte after the feest of saynt Peter aduynula.  
 All suche poyntes and artycles as causeth any person  
 to fall in to the grete & ferefull curse and sentence of god  
 & holy chyrche. And for to declare / all the offenders and  
 fallers in to any of the sayd artycles to be accursed with  
 suche ferefull solemnyte as is ordeyned by the chyrch /  
 þe is w<sup>th</sup> crosse / boke / bell & candell. Also þe in þe begynnyng  
 of lent / they shulde exorte the people to come shortly to  
 confessyon / and also at all other tymes / whan they falle  
 to any deedly synne / lest that one synne be occasyon of  
 an other greater. And also that all suche as be of par yte  
 age whiche are not confessed ones in the yere to the yre  
 owne curate / And dothe not receyue at leest / at Ester  
 the holy comunion / oughte to be excluded outte of the  
 chyrche and company of crysten people. And after that  
 they ben deed / for to wante crysten memmes buryal. And  
 also they oughte to counsaile the people to be communy-  
 cate thre tymes in the yere. That is to saye at Easter.  
 Whytsondaye and Chytemasse. And that they shall vse  
 as for abstynence by the counsaile and arbytremente of  
 the yre curate. ✠

Also at Ester and other tymes whan the laye people  
 receyue the holy comunion they ought to shewe that in  
 fourme of brede / they do receyue the moost holy body of  
 our sauour Jesu Chyste hole bothe fleshe and blode.  
 And that that they receyue in the chalyce is no parte of  
 the sacrament / but alone pure wyne geuen to them that  
 they therby the more better swalowe the blessyd sacra-  
 mente. And after that they haue receyued that moost  
 blessyd sacramente in to theyr mouth / they oughte not  
 to breke it with theyr teth / for fere that any parte therof  
 do remayne in theyr tethe / but that they with as lytell  
 brekynge as they can swalowe it downe in theyr bowes  
 Also that the people oughte reuerently / and mekely kno

E. lii.

c. fi. b. snia  
 ex. i. pui.  
 & ibi i glo  
 referunt.  
 oia loca  
 tur. ubi  
 hmoi ca-  
 l' & attic.  
 excōis la-  
 te snie re-  
 perunt.

de qua so-  
 lenitate.  
 vide xi. q.  
 iii. c. de-  
 bent  
 c. pfeillo-  
 nes de pe-  
 nte. & re-  
 mi. i. pui.

c. fi. b. pe.  
 & remi. i.  
 pui.

bt in c. al-  
 tiffim<sup>9</sup> de  
 lūma tri-  
 nic & fi. c.  
 in pui.



.ii. de m<sup>o</sup>  
 a ex. in p  
 uic. & ibi  
 logi. rife  
 rñt oia lo  
 ca bñ b  
 bt hñoi  
 cas. & sr  
 ticut. ex  
 cois late.  
 Intē repe  
 rtiatur.  
 de qua so  
 lennitate  
 xi. q. ii. c.  
 debent  
 c. cōfessio  
 nes. de pe  
 nñ. & re  
 uñ. i. pñ.  
 c. si. de pe  
 & remñ. i.  
 pññ.  
 bt ic. a  
 tñññ. d  
 sūma tññ  
 ta. & si. c. i  
 pññ.  
 aug. de ci  
 uñ. de  
 bt ic. hñc  
 ex. de cele  
 bñac. mñ.  
 bt ic. de  
 cñ de pññ  
 nñ. eccle.  
 li. vi. ex d  
 ce. mñ. c.  
 grañ.

le on they knees and holdynge by theyr handes / at þ lyf  
 tynge by of the moost blessed sacramente in the messe.  
 saynge deuoutely some prayer in the honoure and reue  
 rence of that blessed sacramente. And that lyke wyse  
 they ought to do whan they see the sacramente borne by  
 the strettes to any seke persone.

Also that to all suche as in cleue lyfe and with reueren  
 ce and good deuocyon seeth the sacramente ben graun  
 ted of god great pryuyleges / that is at that daye that  
 they se that blessed sacrament / they shal lacke nothyng  
 necessary for theym / benyall synne and ydell othes are  
 forgyuen / and syghte shal not fayle / they shal not dye  
 nofodeyne dethe / they shal not waxe olde in syghte / and  
 all the steppes that they make comynge thereto be nom  
 bred of an angell for theyr merite / this is saynt Austy  
 nes sayenge. ✱

Also that all suche as be lawfull of age as xiii. yere or  
 aboue / shuld deuoutly receyue the sacrament of extreme  
 vnccyon at such tyme as they be in leoperdye of deeth / by  
 sekeneße whiche they we. at þ not withstanding yf they  
 recouer agayne they maye neuer the lesse mary / and vse  
 the workes of mariage.

Also that the people cughte on the holy dayes deuoutely  
 come to the chyrch. And there all the tyme of daye ser  
 uyce. abyde in deuoute prayers and medytacyons / ab  
 steynynge frome all ydell communycacyons. And that  
 nother in the chyrche nor in the chyrche yerde / be made  
 any great noyse or cryenge / brawlyng nor chydynge /  
 byenge sellynge / nor playenge or sportynge. nor no ma  
 ner of weapon or harneyle to be broughte thither / nor  
 none other thynges there done / whiche may be the occa  
 sion to let the deuoyne seruyce and good deuocyon of the  
 people or defyllynge of the holy place.

The premises ought to be declared by curates often ty  
 mes to the people with many other thynges wherof dy  
 ligente curates may with labour woztly be instructed.



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Imprynted at london in flete strete at þe sygne of saint  
 George by me Roberte Redman. In the yere of oure  
 lord god, M. CCCC. xxviii. the xliii. day of July.

Anno 2.º Henrici Octavi.





Rastells Impression in 4<sup>o</sup> thus concludeth

Here endyth the booke very profitable for euery body to rede  
or here red, which is called the ryghte way of matrimoni.  
Emprinted at London by fore the Southe dore of Pauls  
per me Iohane Rastell: this Rastell Died 1536 ~~the~~  
8 yeare after this Booke was Printed Anno Henr 8<sup>th</sup>. 28.